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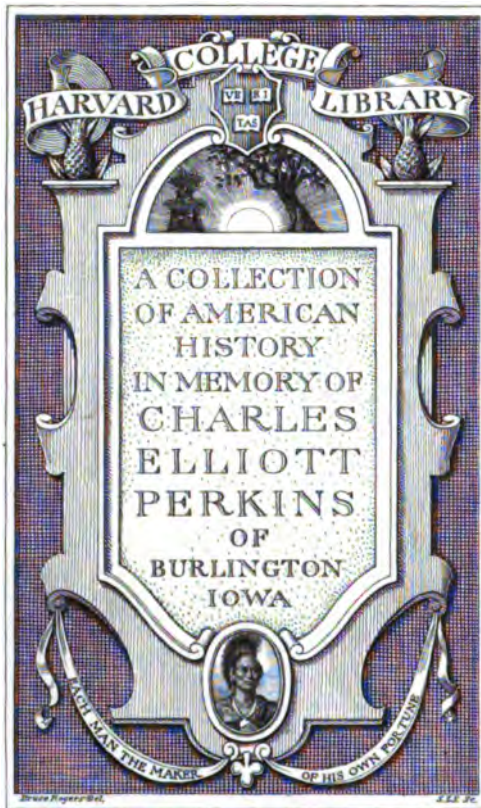
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# ELDERS' JOURNAL

SOUTHERN STATES MISSION

VOLUME TWO



THE GIFT OF HIS DAUGHTER  
ALICE FORBES PERKINS HOOPER











THE  
ELDERS' JOURNAL

OF THE

Southern States Mission

OF THE

CHURCH OF JESUS CHRIST OF LATTER-  
DAY SAINTS.

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*VOL. II.*

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“He that hath an ear, let him hear what the Spirit saith  
unto the churches.—*Rev. ii, 7.*”

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## *PREFACE.*

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It is with gratitude to our Heavenly Father that Volume Two of the *ELDERS' JOURNAL* has been published, a book replete with varied and instructive matter. It is now cheerfully committed to its errand of enlightenment, under the assurance that it will prove of great worth to the honest and the upright, and the seekers of light and truth. It will be treasured up as one of the most interesting and important little papers published in the missionary field.

Much credit is due to our subscribers for the alacrity and liberality with which they have supported the *ELDERS' JOURNAL*. We have in consequence been enabled to present before them a considerable amount of valuable information, which otherwise would never have reached them. The next volume will contain about one-third more reading matter, as it will be published in smaller type.

We would admonish all to treasure up every word of God that may fall from His mouth through any of His appointed agencies, whether spoken or written in the pages of any of the works which have been established for your edification and instruction. Every year that passes brings us to the consummation of all things—of that happy time when Christ shall reign as King of nations, and when His sceptre shall be swayed over an earth redeemed and sanctified.

BEN E. RICH.





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*"O ye Elders of Israel, hearken to my voice, and when you are sent into the world to preach, tell those things ye are sent to tell; preach and cry aloud: 'Repent ye for the kingdom of heaven is at hand; repent and believe the gospel.' Declare the first principles and let the mysteries alone, lest ye be overthrown. Never meddle with the visions of beasts and subjects you do not understand."—JOSEPH SMITH.*

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VOL. II.

SEPTEMBER 1, 1904.

No. 1.

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## NO PLACE LIKE HOME.

By this issue the Elders and Saints will see that we are once more located in Chattanooga at our own home. The reception given to us by our old friends and neighbors has been very gratifying indeed. We have received a hearty welcome by everybody and the people of Chattanooga have almost made us forget that we are the representatives of an unpopular religion. We hope to be able to maintain this friendly feeling and trust that no act of ours will create a different condition of affairs. We have purchased the property occupied so many years as the headquarters of the mission and in due time hope to convert one-half of it into a chapel where the members of our Church in Chattanooga may come and worship, and not only our members, but where the investigators may come and learn from us concerning the faith we represent. Until such a change can be made, we will hold regular Sunday services at our home, as we were in the habit of doing when we were here before.

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While the size of the JOURNAL has been enlarged and now issued twice each month instead of monthly the subscription is only fifty cents per year. To those subscribers who have paid twenty-five cents, and whose subscription has not yet expired, we make the following offer: If they will send us an additional twenty-five cents it will pay for a year's subscription commencing with the first number of volume number two, no matter how long they have been taking volume one. This offer will hold good until October first.

## WHAT THE MORMONS BELIEVE.

BY APOSTLE C. W. PENROSE.

The first principles of our Church and of revealed religion is Faith. We believe in God the Father, and in His Son Jesus Christ and in the Holy Ghost.

The Father is a glorified and perfect person, and Jesus Christ the Son is in His express image and likeness. One is an individual as much as the other. Each is a spirit clothed with a spiritual, yet tangible immortal body. Spirit is substance, not immateriality. It is eternal in its essence, and so are the elements of that which is known as matter.

The Holy Spirit is not a personage of tabernacle, and His influence throughout the vast domain of space, which is boundless and occupied by limited elements, and that Spirit, proceeding from the presence of God, gives life and light to all things animate, and is the power by which they are governed and by which the Father and the Son are everywhere present.

Man is a dual being, also in the image of God, who is the Father of their spirits and the Creator of their bodies. Jesus was the first-born in the spirit and the Only-Begotten in the flesh. All men and women are the sons and daughters of God, and Jesus is their Elder Brother. By obedience to His Gospel in all things, mankind through the redemption He has wrought, may be exalted with Him as joint heirs to the eternal inheritance of the Sons of God, and become like Him and reign with Him in the Ineffable Presence forever.

Faith in God, the Father, the Son and the Holy Ghost leads to the second principle of the Gospel, which is repentance. That is, conviction of sin, regret for its commission and reformation by turning away from it; by ceasing to do evil and beginning and continuing to do well.

Repentance leads to remission of sins which comes through baptism administered by one having authority, in the name of the Father, and of the Son, and of the Holy Ghost. Baptism is the third principle, and is immersion in the likeness of a burial, succeeded by a birth. Becoming dead to sin by repentance, the believer is buried in the liquid grave and brought forth from the womb of waters, thus being born of water to a new life in Christ Jesus.

The repentant believer, thus baptized, obtained the remission of sins through the shedding of Christ's blood. He who knew no sin, died that sinners might be saved by obedience to His commandments. He did that for them which they could not do themselves; what they are able to do is required of them, in order that they may receive the benefits of His atonement.

Thus cleansed from sin, the new-born disciple is prepared to receive the Holy Ghost. The fourth principle is the bestowal of that gift, by the laying on of hands of men called and ordained of God to thus officiate in His name.

Born of the water and of the spirit, the regenerated soul becomes a member of Christ's Church and is entitled to such spiritual gifts as he or she may deserve and obtain through the exercise of faith. Some of these are wisdom, knowledge, prophecy, visions, speaking in tongues, interpretation of tongues, discerning of spirits, healing the sick, etc., etc. All the manifestations of the power of God enjoyed in former times may be and are enjoyed in the Church in latter times.

The gift of the Holy Ghost opens the avenue to all intelligence. That Spirit guides into all truth and shows things to come. It is the Comforter and the Revealer. It bears witness of the Father and the Son and brings mortals into com-

munion with them, and into union with one another. It is the true light given to every one in coming into the world, but is bestowed and manifested in a higher and fuller degree when conferred as a gift to the baptized, repentant believer.

No person has the right to baptize or lay on hands or administer any ordinance of the Church, unless he is called of God and ordained to act in the name of Deity. The commission given to the Apostles of old does not confer any authority upon men in this age. It was for them alone upon whom it was bestowed, and those whom they were inspired and directed to ordain to the same power. Without divine communication now, there can be no divine authority today. Without that authority all religious ordinances are null and void. Only that which is sealed on earth by those now authorized is sealed and recognized in heaven.

When the Apostles of Christ were slain and their immediate successors departed, the disciples were tortured and slain, and gradually darkness came over the world and pagan institutions were mingled with the rites and order of the Church, until the apostolic authority and the true Christian spirit and doctrine were entirely subverted. Reforms that were subsequently introduced merely lopped off some evils and made some improvements, but did not and could not restore the authority and power of the primitive Christian Church and Priesthood. Sects have multiplied and religious forms have been brought forth according to the notions of men, until all Christendom is divided against itself, and the wisdom of the learned is substituted for the spirit of revelation. Instead of the living word of God for a guide, there are the conflicting opinions of mortals as to the meaning of the dead letter of ancient Scriptures.

In these latter days the Father and the Son have appeared and revealed anew the Gospel. Angels have ministered to man. John the Baptist brought to earth the authority of the lesser or Aaronic Priesthood which he held when in mortality. Peter, James and John have conferred their keys of Apostleship received under the hands of Jesus of Nazareth, and the power of authority of the higher or Melchisedek Priesthood. Elijah the Prophet and others of the ancients have bestowed the keys they held and they are all in the Church of Jesus Christ of Latter Day Saints. Under that authority the Church has been built up after the original pattern and with the same spirit, ordinances, gifts and blessings.

Joseph Smith was the instrument in the hands of the Lord to commence the work of restitution, and open the last dispensation of "the fullness of times." He received the divine authority under the hands of those havenly messengers. He, by revelation and commandment, ordained others. Today there are on earth Apostles, Prophets, Elders, Bishops, Priests, Teachers and Deacons, divinely called and authorized to teach and administer the things of the kingdom of heaven, and the power of God attends their ministrations.

Faith, repentance and baptism of water and of the spirit administered by divine authority, are essential to salvation. There is only one way. There is some good in all religions, but there is and can be but one divine religion, that is, the Gospel of Jesus Christ. It is to be preached to every creature. Persons who have died after reaching years of accountability without an opportunity of receiving it, will hear it in the spirit world, and may there obey or reject it. Heathens, Jews and all races, creeds and tongues will thus have the door of redemption opened to them.

The spirit of man is the intelligent, responsible being, an entity both before and after dwelling in the body. It was in the beginning with the Father. The sons and daughters of God, after probation in the flesh, return to Him and then, until the resurrection, associate in such sphere as they have fitted themselves to occupy;



the good with the spirits of the just, the evil with the spirits of the unjust. A disembodied spirit can learn, believe, repent and yield obedience, but cannot be baptized in water, the earthly medium of purification.

The living may be baptized for the dead. One who has received the ordinances of the Gospel can stand as proxy for departed ancestors, who will receive the benefit of the earthly ordinances on obedience to the Gospel in the spirit. As the spirit of Christ preached to the spirits in prison while His body was in the sepulchre, so His servants, bearing His authority, preach to "the dead" after finishing their work on earth. Ordinances for and in behalf of the dead are administered in temples built after a pattern revealed from heaven. Thus the living become saviors to the dead, under Jesus, the Captain of their salvation.

The resurrection of Jesus of Nazareth was "the first-fruit of them that slept." All persons who have breathed the breath of life will also be raised from the dead, receiving their bodies again as He did. But every one in his order. Those who have put on Christ by obeying His Gospel will be Christ's at His coming, and will be quickened by His Glory, the celestial, typified by the sun. After the lapse of a day with the Lord—a thousand of our years, the rest of the dead will come forth, some in the terrestrial glory, typified by the moon, and others in the telestial glory, typified by the stars in their different magnitudes, the rest in a kingdom not of any degree of glory. All will be judged according to their works.

Progress is the eternal order of creation. The wicked will be punished for sin as Divine justice shall determine both as to severity and to duration. The purpose of punishment is the vindication of the law and the reclamation of the transgressor. Eventually all who can be redeemed will be placed in some degree of glory and advancement. Only the sons of perdition who deny the Holy Ghost after having received it, who wilfully pervert the power given to them to attain the highest exaltation and who shed innocent blood, will be utterly lost.

The glory of those who are in Christ and become joint heirs with him is to "inherit all things," and follow and participate with the Son and the Eternal Father forever in their glorious works. They will inherit the earth when it is purified and crowned with the glory and presence of God. They will reign as kings and priests and be ministers unto those of a lesser degree of glory in the eternal mansions.

This is the last dispensation. In it Israel will be gathered, Jeresulam be rebuilt, and Palestine be the abode of the sons of Judah. The elect of God will gather from all nations to Zion on the American continent. The Saints will be restored to their former possessions. Wars and tumults, famines and earthquakes, tempests and whirlwinds, fire and desolation, disease and death, with all the woes foreshadowed of old, will cause a time of trouble greater than ever known before, and Christ will be revealed from haven, he will destroy the wicked and reign in Zion and Jerusalem.

The earth will be cleansed from corruption, paradise will bloom again, war will cease, peace will prevail, the enmity will depart from man and brute, the curse will be removed and this globe will be glorified, shining in its own light developed to perfection.

The Prophet of the nineteenth century was directed by the angel of God to the spot, where the records of the history of the former inhabitants of this continent were deposited. He obtained and translated a portion of them into the English language. It is called the Book of Mormon because the Prophet Mormon made an abridgement of more ancient writings than his own, and inscribed them upon metallic plates in hieroglyphics reformed from the Egyptian.

That book has since been translated into other language. It gives the history of two races. The first springing from a colony brought upon this land at the time of the dispersion from the Tower of Babel. The second descending from families directed to this continent from Jerusalem six hundred years before the Christian era, at the time when Zedekiah was King of Judea. It relates the wars, travels, religion, progress and decadence of those races—the progenitors of the American Indians, describes their cities, temples, forts, etc., and contains the account of the visit to this land of Jesus Christ, after His resurrection and ascension, with particulars of His ministry, in establishing His Church here with the same principles, precepts, ordinances, priesthood and blessings as the Church on the Asiatic continent. It also speaks of the gradual apostasy of the people and the woes that came upon them through transgression.

The Book of Mormon does not take the place of the Bible, but is auxiliary to it and corroborates and supports it. The Bible is the record of God's dealings with His people in the eastern world; the Book of Mormon is the record of His dealings with His people on this western land, separated from the other hemisphere and then unknown to its inhabitants.

Joseph Smith, after accomplishing the work entrusted to him by the Lord, sealed his testimony with his blood, being cruelly slain, with his brother, Hyrum, at Carthage, Illinois, by a mob disguised, on June 27, 1844. Previous to his martyrdom the body of the Church, which he established by divine direction, was taken from Kirtland, Ohio, to Jackson county, Missouri, then to Clay county, Illinois, where they built the city of Nauvoo—the beautiful, and where a grand temple was built on a pattern revealed from heaven.

After the death of the Prophet and Patriarch, the Church was driven out of Illinois and proceeded to Iowa where Winter Quarters were established on the banks of the Missouri river, and there five hundred of the ablest men of the camp were enlisted in the United States army and marched into Mexico, accomplishing an unparalleled journey, and leaving the body of the people in an Indian country. In 1847 the Pioneers, led by President Brigham Young, numbering 143 men, two women and three children, traveled across the plains and mountains with teams and on foot, and reached the spot where Salt Lake City now stands, July 24, 1847.

Here they commenced to make settlements, and here the Saints followed from year to year from all parts of the world where the Gospel had been carried by the missionaries of the Church. The Territory of Utah was organized by act of congress, approved September 9, 1850. Brigham Young was appointed Governor and after serving four years was reappointed. Other prominent "Mormons" were appointed or elected to civil offices. Almost the entire population were of that faith. This gave rise to the idea that Church and state were united in Utah, but as a matter of fact they were kept separated even at that early date and the affairs of the Territory were always distinct and apart from those of the Church.

A conflict arose between the Church and the national government on the system of plural marriage which had existed in Utah from the time of its colonization. Special laws were enacted by congress for its suppression. It was practiced under solemn religious ceremonies and Church regulations. The Latter Day Saints took the ground that the legislation against it was void on the provision of the first amendment to the constitution of the United States, viz., "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." The Saints held that their system of marriage was purely "an establishment of religion," seeking no recognition from the civil law. The matter was tested in

the courts through a long siege of litigation, during which a large number of prominent men and several women were sent to the penitentiary and heavily fined.

The supreme court of the United States finally ruled that the anti-polygamy laws were constitutional, and the "Mormons," only a small minority of whom had violated those laws, submitted, as one of the rules of their Church is "obedience to the constitutional law of the land." The President of the Church, who alone held the keys of authority in the Priesthood to solemnize a plural marriage, issued a manifesto advising the people to refrain from contracting any marriages contrary to the laws and announcing his intention to observe them himself. This was ratified by the Church in general conference October 6, 1890, and is still strictly observed. Men who had previously married more than one woman continue to regard them as wives because the marriages were solemnized for all eternity under a sacred sealing ordinance and contract. Their numbers, however, are rapidly decreasing, as they are chiefly aged persons and comparatively little is left of the practice. When the state constitution was framed, it was provided that "Polygamous or plural marriages are forever prohibited." This was the language of the requirement in the Enabling Act of Congress and was fortified by the addition of heavy penalties for its infraction. That question may therefore be regarded as practically settled. Polygamous marriages have ceased, being barred both by civil and ecclesiastical laws.

The doctrine of Celestial, that is, eternal, marriage, however, is still a feature of the Mormon faith. By the authority in the head of the Church that which is sealed on earth is sealed in heaven and the man and woman united under that authority is an everlasting covenant, are joined forever. Such was the marriage of Adam and Eve before death came by sin. The redemption by Christ restored them to their primeval state and they stand at the head of their posterity, immortal, perfected and eternal. By obedience and fidelity to the laws of God men and women may attain to a similar estate and enjoy unending bliss "the man being not without the woman nor the woman without the man in the Lord." The family, the home, the relation of parents and children are thus the basis of present and future happiness, and the increase thereof being perpetual, therein is the glory of the redeemed who dwell in the presence of God and the Holy Ones forever.

The government of the Church of Christ devolves upon those who have been divinely appointed and have been accepted by the body of the Church, in which all things are to be done by common consent.

At the head is the Prophet, Seer and Revelator, with two Counselors. These Three Presiding High Priests thus selected, are Apostles, and form the First Presidency, having jurisdiction over the Church in all the world.

Next are the Twelve Apostles, forming a body equal in authority to the Presidency and constituting that presidency at the death or removal of the head. They set in order the affairs of the Church in all the world under the direction of the First Presidency.

The Seventy are a body of Elders forming an appendage to the Apostleship and traveling under their direction. Seven of the number preside over that body. There are a hundred and twenty of these "quorums," as they are called, each presided over by seven of their number, and all under direction of the First Seven Presidents. They form the chief missionary corps of the Church. High Priests, and Elders not belonging to the councils above mentioned, are local officers for local ministrations but may be called into the missionary field if necessary. Ninety-eight Elders form a "quorum," presided over by three of their number. There are a great number of these organizations. All these officers hold the Priesthood after the order of Melchisedek.

The Bishops stand at the head of the Aaronic or lesser Priesthood, an appendage to the higher or Melchisedek Priesthood. There are three who form the Presiding Bishopric of the Church. Other Bishops have charge of wards of the Church, and the function of the Bishopric is to minister in the temporalities of the Church. Priests, forty-eight of whom form a "quorum," presided over by a Bishop and two counselors, Teachers, twenty-four of whom form a quorum, presided over by three of their number, and deacons, twelve of whom form a quorum, presided over by three of their number, constitute the rest of the organization of the lesser Priesthood.

Apostles, Seventies, High Priests and Elders may preach, baptize and lay on hands for the gift of the Holy Ghost, and perform any duty of the Aaronic Priesthood, as the greater includes the less. Bishops and Priests may preach, teach and baptize for the remission of sins, but cannot confer the Holy Ghost by the laying on of hands. Teachers visit the members and see there is no iniquity permitted to remain in the Church. Deacons attend to temporal duties under the Bishops.

A Bishop should be a lineal descendant of Aaron, but in the absence of one of that lineage a High Priest is selected and ordained to that office. With his two counselors, also High Priests, he has charge of an organized ward and sits in judgment upon transgressors and in cases of disputes between members. An appeal is allowed to the High Council.

Members residing in a given locality form a ward. A number of wards, generally those within a county, are organized into a Stake of Zion, presided over by three High Priests. A High Council, consisting of twelve High Priests, constitute an ecclesiastical tribunal, to which appeals may be taken from decisions of the Bishop's courts. It is presided over by the Stake Presidency, who have jurisdiction over all the wards and the officers in their Stake. There are forty of these Stakes of Zion and a number of conference and mission organizations in addition. A High Council decision is subject to review by the Presidency of the Church.

All the officers of the Church are presented twice a year before the body of the Church for their acceptance or rejection. The Stake and ward authorities are subject to a similar regulation. All serve without salaries. Persons engaged constantly in Church service are supported or partly sustained according to needs from Church funds. Missionaries have no stipend, but travel without "purse or scrip," either paying their own expenses or relying upon friends whom the Lord raises up to their aid.

The revenue of the Church is derived from the tithes. One-tenth of a member's interest or increase each year is tithing. It is a free will offering, not a tax. Temples, Church buildings, etc., are erected and maintained from the tithing, and large amounts are expended for the support of the poor and the benefit of new settlements.

On the first Sunday in every month a fast is held, and the amount saved from fasting is donated for the poor. The Bishops have charge of those in need and are required to see that none are left in want.

The Relief societies, composed of ladies, are organized auxiliary bodies who also minister to the poor, aged and afflicted, and help prepare the dead for burial. They hold meetings of their own for instruction in woman's work and intellectual, moral and spiritual advancement.

The younger women and also the young men are organized into Mutual Improvement associations, which they, separately, conduct themselves, and sometimes assemble in joint session.

The Primary associations are organizations of children under older supervision, for training in Gospel principles and moral conduct.

There are Sunday schools in all the wards and Stakes of Zion, connected with the Sunday School Union and all thoroughly organized and ably conducted.

Amusements are provided for the members of the Church under direction of committees appointed by Church or ward authority. Music is of universal use, both vocal and instrumental, and is cultivated assiduously.

Education is an essential feature in the Church system, and academies and colleges are maintained according to the funds available. All truth is recognized as Divine and an accepted motto is: "The glory of God is intelligence."

The public school system is separate and apart from the Church schools, and is entirely under the direction of the state, no doctrinal or denominational teaching being permitted therein. It is supported by taxation.

The great distinctive feature of Mormonism among the "Christian" denominations is its claim of direct divine origin. Present and continuous revelation from God to the Church through its earthly head, and to every member who seeks for it in his or her own behalf and guidance, is a fundamental principle of the Mormon faith. Divine authority is associated with it.

The Church is, literally, Christ's Church because He established it by personal communication and guides it by present revelation and inspiration, and its ministers receive their commissions by His direction. The Holy Ghost is in and with the Church, exactly as with the primitive Church and the Prophets of old.

Thus, what is commonly called Mormonism, is to its disciples verily the work of God; originating with Him and developed and promulgated under His commands and by His power; and therefore it will abide and prevail, and overcome all opposition, and spread over the whole earth, preparing the way for the second Messiah and the redemption and regeneration of the earth. Every soul who receives it in sincerity is entitled to a witness from God of its truth, and herein is its strength and unity and vital force.

It has no conflict except with error. It wars against no nation, sect or society. It exercises no compulsion. It is the Gospel and Church and authority of Jesus Christ, restored to earth for the last days and for the last time, and therefore it will triumph and flood the world with light and truth, until darkness shall flee and Satan be bound, and the Kingdoms of this world become the Kingdom of our God and His Christ, and He shall reign over all the ransomed globe for evermore.

At Louisville, Ky., a Mrs. William Robbin was married to David Buzzard. It was her fourth matrimonial venture. She was a Miss Martin, daughter of one of the best-known Bourbon county families. She first married Robert Crow. He died and she married John Sparrow six months afterward. She and Mr. Sparrow did not agree, and a divorce followed. Mrs. Sparrow then became Mrs. William Robbin, but again a divorce was found advisable. After a year of lonely life, Mrs. Robbin has become Mrs. David Buzzard. She has two Crows, one Sparrow, one Robbin and a Buzzard at her home. She says she prefers "birds" for husbands.

Remember that what you believe will depend very much upon what you are.—Noah Porter.

# ELDERS' JOURNAL

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SEPTEMBER 1, 1904.

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## EDITORIAL.

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### STUDY THE CHURCH WORK.

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The mission has adopted the policy of having the Elders devote one hour each day to the study of the Church works, which consist of the Bible, Book of Mormon, Doctrine and Covenants and Pearl of Great Price. Of course, the Elders are devoting much more time than this each day to the study of the Bible alone and we desire them to continue doing so, and also to devote as much time as possible to the study of the other books mentioned; but we desire especially that the Elders shall set apart one hour each day for a close study of the Book of Mormon and when they have finished reading that record then to do the same with the Doctrine and Covenants and to follow this course with the Pearl of Great Price. In preaching let us quote from these sacred books as well as the Bible, and in doing so be sure and tell the people from what record you are quoting and perhaps by this means you can prevail upon them to read the books for themselves. What the Lord said to his servants the prophets who once lived upon this continent, and whose history is found in the Book of Mormon, is of as much consequences as His words spoken to the prophets who lived upon the other hemisphere. What God has said in this dispensation through the mouth of that mighty Prophet, Joseph Smith, is of the greatest importance to the people of this generation and the Elders of Israel who are sent into the world to preach should bear witness unto the children of men of these mighty truths. It is a favorite theme to open the Bible at Mark 16:16 and tell what Jesus said to the ancient apostles as he sent them out to preach; we read to the people from that record of the promises He made to those who would believe the words of His Disciples; is it not of as much importance for us to open the Doctrine and Covenants and tell the people that Jesus, the Captain of our salvation, also spoke to chosen apostles in this day and commissioned them likewise to go into the world and preach His Gospel and renewed His promise made anciently that all the mighty powers and signs of the Gospel would follow the believers as in the Meridian of Time?

We deem it of as much importance and desire that our Elders will follow this course. It will strengthen their testimony and bring them in closer touch with the comforter that has been given them by the laying on of hands by authority of the Holy Priesthood of God.

## HOW TO PREACH.

We desire especially to have the Elders read the quotation given on the first page of the present issue. It is our intention to nail at our topmast a prominent quotation each issue from the sayings of Prophets of this dispensation. It is very fitting that the first should come from the sayings of the Prophet Joseph, because he stands at the head of this dispensation and his words of council were directed to the Elders who were to be sent into the world to preach the Gospel. This quotation should be committed to memory and be engraved upon the tablets of our hearts. In connection with this quotation let us repeat what we said to the Elders just one year ago today:

"Store up your minds with useful information; seek wisdom from all good books; search the scriptures diligently; be humble and prayerful; keep your minds filled with prayerful thoughts; make God your friend; observe Fast Days; partake of the sacrament of the Lord's Supper each Sabbath; crown yourselves with that humility that belongs to the Gospel of our Lord, and then ask in faith for those blessings that will be beneficial to you in your work and you will receive them. God has made this promise, and if you place yourselves in a proper condition you will not ask in vain Remember the words of the Apostle Peter: 'Holy men of old wrote *and spoke* as they were moved upon by the Holy Ghost.' The mission of the Holy Ghost, among other things, *is to bring things past to our remembrance*, as well as to show us things to come. This is the reason why it is not necessary for the servants of God holding the Priesthood to prepare the sermons they preach to the children of men, and the lack of this aid, bestowed by authority, is what makes it necessary for sectarian preachers to prepare and commit to memory their sermons that tickle the itching ears of the people of the world. The Elder who studies the Gospel and becomes filled with the spirit of humility, is the one who can become *an instrument* in the hands of God, and the Holy Ghost will bring to his remembrance the thing which he has studied pertaining to the Gospel of Salvation, while he who commits to memory *is but a mere machine*, and while his words may be well spoken, his rhetoric perfect, yet it is as 'sounding brass and tinkling cymbal' compared to the humble, unassuming Elder who speaks 'as one having authority,' and who is directed in his remarks by that inspiration which comes through the Comforter from the presence of our Father in Heaven."

President Rich recently received a letter from his son, Elder Fred Rich, who is in Germany filling a mission, in which he speaks of a cartoon that appeared in the German papers and created not a little excitement. It represented the Saviour with Peter and Paul standing



in the air, commonly attired, looking at a bunch of fat pastors, and dressed in magnificent robes. The Saviour, pointing towards the pastors, is saying: "*And these* call themselves my disciples."

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In order that all weekly reports reach the office about the same time, it will be necessary for them to be mailed Saturday night, after mailing the summary of the work of the week, may be added to the report of the following day and thereby a complete account of the work accomplished by each Elder will be kept without mistake. It should also be remembered that these reports must be complete and therefore it is essential that particular attention be given to them. The work will be preserved, bound into volumes and thus become a history of the work done in the mission field. An oversight in the printed matter on the reports occurred and on this account it will be necessary to write upon it the name of the conference. The proper place would be just over the name of the mission. In signing the summary it is well to write the name in full.

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#### TRANSFERS.

Henry Stocks, Virginia, and Asael W. Kartehuer, North Carolina, to Mission headquarters; E. V. Howell, Kentucky, to Georgia; H. J. Vanfleet, East Tennessee, to Virginia, and Wm. Harris, East Tennessee, to Mississippi.

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#### RELEASES.

John W. Casperson and L. E. Clifford, Virginia; J. K. Paramore, North Carolina, and Geo. W. Ekins, Ohio.

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#### ARRIVALS AND APPOINTMENTS.

August 10, W. C. Shipley, Paradise, Utah, and A. N. Palmer, Taylorsville, Utah.

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Elders should send us, immediately, the name and address to whom they desire the JOURNAL sent to their home.

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#### REVIEW.

Probably the most notable occurrence during the past month, that is for the Mission, was the moving of Mission headquarters from Atlanta, Georgia, to its permanent home in Chattanooga, Tenn. On account of this change everything has been, more or less, in an unsettled condition and work at the office has been carried on at some disadvantage. It is to be hoped, however, that the Elders have suffered no serious inconveniences in not getting their orders filled promptly and that the Saints have not grown weary looking for answers to their

letters, if such a thing has happened; it is further hoped that charity will abound and the matter will be overlooked owing to the circumstances that have existed. We are now in a condition to give everything immediate consideration and will endeavor to show that on our part there is no negligence.

The conferences have convened according to the schedule in the last number. Beginning August 6 the Middle Tennessee Conference was held at Glenraven and continued through a series of eight meetings, two of which were Priesthood and one a sacrament and testimony meeting. A great many of the doctrines as believed by the Latter-day Saints were fully and clearly explained. The principal place of gathering was in a grove near the home of Mr. Duff.

Following the Middle Tennessee Conference was the Georgia Conference at Macon, Ga., on the 10th inst. Aside from the Priesthood meetings, two public meetings were held. At each meeting the speakers were blessed with the Spirit of the Lord and they bore testimonies, to the divinity of the great Latter-day work, that were real "bread of life" to the honest-in-heart who were present. All of the brethren, as usual, were in sympathy with the changes that have been inaugurated and are desirous of having their words tested by their works.

East Tennessee Conference opened on the 14th at Void and a series of seven meetings was held in a grove, where a bowery had been specially prepared for the occasion. Many people availed themselves of the opportunity of hearing the gospel preached and the Elders felt to rejoice that the Lord had blessed them in their convention. The brethren are possessed with the spirit of their calling and their outlook is promising.

August 21st at Elkmont, Alabama, all the Elders of that conference, except Elder J. M. Mendenhall, who has for some time been at the hospital in Birmingham with the typhoid fever, but has now convalesced, assembled for council meeting and also for public services in a grove near the home of one of the Saints. The meetings had been well advertisd and as a result many people were in attendance, and from the interest manifest it was evident that they were eager to know the truth. In the past the brethren of Alabama Conference have labored assiduously to become an honor to the cause they represent, and with the establishment of the new system they are renewed in determination to plant the Gospel banner where it will wave to all, in their territory, who may hunger and thirst after righteousness.

On Sunday, the 28th, the Mississippi conference was held in the city hall at Meridian. Two public meetings and a Priesthood meeting were held. There was a good turnout at the public gatherings, and a great many earnest investigators were present, both in the afternoon and evening. Elder Rich held a Priesthood meeting in the forenoon, which was attended by all the Elders and many of the local Priesthood.

**"YE SHALL KNOW THE TRUTH."**

(John 8-32.)

BY C. M. HAUSER.

I desire to communicate through the columns of the JOURNAL, to my fellow-men of this Southland, a brief recital of my experience, and how I became a Mormon. I am a Georgian by nativity, and Jefferson county is the home of my birth. My parents, Dr. William and Eliza Hauser, were anxious for me to be a defender of the faith, after the order of John Wesley, and so I was sent to Trinity College, North Carolina, and educated for a Methodist Priest. I was turned out in first-class style, I suppose, fully equipped with the schemes and dogmas of uninspired theologians, and fortified with the necessary paraphernalia essential to the defence of the sect I was to represent, and yet I was not content. I could not harmonize the mode of baptism believed in by my tutors with the words of the apostle, who said "Buried with Him in baptism," and therefore, to be consistent with my own views and consciences with my fellow-man, I became affiliated with the Baptist Church, and donned my ministerial cloth in defence of their belief.

All went well; that is, I continued to preach to the best of my ability and understanding of the Scriptures, until 1879, when Elder Matthias F. Cowley (now a member of the Quorum of Apostles), a "Mormon," came into Tasewell county, Virginia, where I was holding forth for a season. Of course, the presence of a Mormon Elder created no small stir in the neighborhood, for the people were possessed of all sorts of strange vagaries and vain imaginations concerning this peculiar sect. It did not take me long to discover the weakness of my creed, when compared with the everlasting Gospel in its fullness, as declared by this young man of tender years. I perceived with plainness and perspicuity that I was without a foundation, adrift upon a sea of confused sectarianism, no anchorage, stability, or landing of security. The words of this young man were convincing, and had a familiar sound so different from anything I had ever before heard. I listened with attention, believed in faith, accepted with gladness, and rendered obedience with thankfulness to Him from whom all blessings flow. Friends forsook me, my salary vanished, and threats of mob violence were uttered against me. The schemes of theologians, dogmas of commentators, and instructions of Trinity College, were nothing to me now; they had departed as the dew before the sun's direct ray, when brought in contact with the touchstone of truth, and I possessed only that simple faith once delivered to the Saints, with a glorious hope of salvation in the kingdom of our God.

Some may contend that it is not possible for mortal man to know of the truthfulness of the Gospel but I have a living testimony of its divinity, and through the medium of the Holy Ghost I am able to say

that I absolutely know that the doctrines annunciated by the so-called Mormon Elders are true, ordained of God, and the only means appointed of the Father for the salvation and the exaltation of the children of men. Since the day of my acceptance and obedience until the present time I have never doubted, but, contrariwise, the testimony of truth has been multiplied upon me and increased. I know that the Gospel is true through the whisperings of that "still small voice," and the influence of the Good Spirit. I know it by comparison with the Holy Bible, by contrasting it with poor, confused, divided Christianity, and by my experience in the world, by the rebuffs, scoffs, jeers and frowns of the ungodly which the faithful Latter-day Saints are called upon to endure. I know that Joseph Smith was a true Prophet of the Most High God, and that he was the chosen instrument in the hands of the Lord to assist in the establishment of His righteous purposes upon the earth. The Book of Mormon is a sacred, divine record, this I know beyond all question of controversy. I am proud of my faith, my co-religionists, my leaders, and all connected with the Church of Jesus Christ of Latter-day Saints, and I thank God that I am what the world calls a "Mormon."

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#### RELEASE FOR SEPTEMBER.

The following named brethren will be released to return home during the month of September. They will receive a communication from the office as to the exact date:

C. S. Rogers, Georgia; D. J. Hamblin, East Tennessee; Frank S. Cox, Mississippi; Henry Peterson and J. C. Woods, Kentucky; Alma S. Lee, South Carolina; John McMurray, Virginia, and J. M. Mendenhall, Alabama, on account of sickness.

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#### SUGGESTIONS ABOUT REPORTS.

Last week twenty Elders in this mission failed to send in their report to mission headquarters. There were four from Virginia, one from Ohio, four from Kentucky, three from Alabama, one from Florida, two from Georgia and five from Mississippi. Of this number we received two from Virginia, but they came in four days late. The names will be sent to conference presidents so that they can urge them to be more prompt. We desire the Elders to mail their reports promptly. If their letters do not reach here before Thursday or Friday, it will be impossible for their mail to get back to them by Saturday. Elders should mail it Saturday night and send the duplicate to their conference president instead of both of them to us. We think this will be much better than having both sent to us as originally instructed. It will give the conference presidents information as to their address in plenty of time for him to communicate with the Elders.

NOTES AND SUGGESTIONS.

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We are sending with this issue an index for volume one; those who have preserved the numbers and intend having them bound will appreciate the index. Those who have not preserved the back numbers and desire a bound volume may obtain them at this office by sending in their order at once.

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In making out your weekly report, hereafter, send the duplicate direct to your conference president at the same time you send your report to us. This will enable him to know the address of his Elders much sooner than if they were both sent to us and then from us to the conference presidents.

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A great many letters have been coming to Atlanta for the Elders. They have evidently instructed their folks at home to send their letters to the Mission headquarters without informing them that the headquarters had been changed to Chattanooga. Order your mail sent to P. O. Box 103, Chattanooga, Tennessee. Registered letters, money orders or drafts for the Elders should come in the name of the Mission or its President, instead of the Elder's name, unless he is here himself to personally sign for and cash them. Please inform your folks at home to this effect.

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If the Elders belonging to Florida Conference who may be laboring in some of the Georgia counties will write the name of their conference on their report blank it will save any possible danger in getting it mixed up with the Georgia Conference. The same rule holds good with the Alabama Elders who may be in Florida counties, or any other similar case which may exist in other parts of the Mission.

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An Associated Press dispatch from Baltimore under date of August 20th says: Consternation reigns in the little town of Allen, in Southern Maryland, over the strange death of Walter H. Whitney, a pronounced atheist, but one of the most popular residents of the place. On Sunday night Whitney was conversing with some friends, when he suddenly exclaimed: "I defy the Almighty to strike me dead!" Instantly Whitney fell to the floor, and when those about him picked him up he was dead.

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As sure as God puts his children into the furnace of affliction he will be with them.—Spurgeon.

Trust to God to weave your thread into the great web, though the pattern shows it not yet.—G. MacDonald.

*Report of Mission Conferences for Four Weeks Ending August 20, 1904.*

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused	Entertainment	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Juor. Sub.	Deseret News	Imp. Era.	Juvenile Inst'or
E. E. Randall .....	Alabama .....	17	3224	1827	183	430	29	1425	129	2	16	94	1226	1	1	2	.....	3	1	.....	.....	
F. J. Sorensen .....	East Tenn. ....	18	1726	1736	43	436	70	959	22	9	24	62	547	5	4	.....	.....	1	2	1	.....	
P. P. Taylor .....	Florida .....	18	1736	1957	128	470	43	1634	118	16	38	103	1406	3	7	.....	.....	3	1	.....	.....	
W. S. Rust .....	Georgia .....	22	2186	2483	218	318	87	1594	88	9	38	103	1147	1	1	.....	.....	.....	.....	.....	.....	
A. J. Aagard .....	Kentucky .....	18	1821	1073	238	573	58	2110	169	9	98	163	1150	17	16	1	1	1	2	.....	.....	
Elmer Kimber .....	Mid. Tenn. ....	18	1486	323	64	387	70	954	22	2	51	36	562	.....	.....	.....	.....	.....	.....	.....	.....	
F. G. Bingham .....	Mississippi ....	12	779	779	107	442	6	743	54	5	90	42	829	5	5	.....	.....	3	1	.....	.....	
C. F. Martineau .....	N. Carolina ....	15	1418	762	118	583	40	813	55	4	110	78	875	.....	.....	.....	.....	6	.....	.....	.....	
C. A. Wright .....	Ohio .....	15	1704	2886	629	468	10	2030	78	4	69	108	1291	2	2	.....	.....	1	1	.....	.....	
E. S. Davis .....	S. Carolina ....	16	1544	459	345	463	58	1018	67	4	65	17	1375	2	2	.....	.....	2	1	.....	.....	
John McMurray .....	Virginia .....	20	2126	1402	106	627	95	1253	56	5	48	75	835	6	2	.....	.....	2	4	.....	.....	

## LIFE'S MIRROR.

(Selected.)

There are loyal hearts, there are workers brave,  
 There are souls that are pure and true;  
 Then, give to the world the best that you have,  
 And the best will come back to you.

Give love, and love to your life will flow,  
 And strength for your every need;  
 Have faith, and a score of hearts will show  
 Their faith in your words and deed.

Give truth, and your gifts will be paid in kind;  
 Give song, and your songs will meet;  
 And the smile which is sweet shall surely find  
 A smile that is just as sweet.

Give tender pity to those who mourn,  
 You will gather in flowers again;  
 For the scattered seeds of your love thus sown  
 Will grow, though it seemed in vain.

Ah, life is the mirror of rich or poor,  
 It reflects what we are and do;  
 Then give to the world the best you have,  
 And the best will return to you.

Elders remember the advice given you regarding the close study of your maps in sending your address each week. Bear in mind that the rural free delivery system has been the cause of doing away with many postoffices. Quite frequently we address literature to Elders, as instructed by them, and receive notice that no such postoffice exists. Be absolutely certain when you send us your address.

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*"All men who become heirs of God and joint heirs of Jesus Christ will have to receive the fullness of the ordinances of His Kingdom; and those who will not receive all the ordinances will come short of the fullness of that glory, if they do not lose the whole."*—JOSEPH SMITH.

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VOL. II.

SEPTEMBER 15, 1904.

No. 2.

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## "FOR WE WALK BY FAITH, NOT BY SIGHT."

(II Cor. 5-7.)

(The following article was written for the Latter-day Saints' Messenger and Advocate, in February, 1837, by Elder Wilford Woodruff:)

"Who can peruse the sacred records, containing an account of the travels, precepts and lives of the ancient Saints—with an honest heart before God—without having their minds impressed with the sacred truth that they 'walked by faith, not by sight.' When the inspired penman presented the above declaration to his Couthian brethren, his soul was filled with a subject that had engrossed the attention of all inspired men from the days of Adam until the present time; and will continue to be a theme on which the Saints delight to dwell, until 'mortal puts on immortality and death is swallowed up of life.'

"Perhaps there is no saying in the Bible, that will more universally apply to the Saints of God in every age of the world than the one above quoted. St. Paul, the author of these words, possessed the same principle, and was dictated by the same spirit, while calling upon his Hebrew brethren, and setting before them evidences of faith and the history of the ancients, the victories they won, and the blessings received while 'walking by faith, not by sight.' See Hebrews, chap. 11.

"There is a joy not easy expressed; bursts into the soul of the sincere honest believer in writings of the Prophets and Apostles, while perusing their lives and viewing their integrity before God, in obeying his commandments, maintaining his cause, keeping his covenants, and 'walking by faith, not by sight,' while at the same time it often



brought them into the most narrow paths, the greatest difficulties and the most appalling dangers that could possibly be presented to the natural view; notwithstanding this, they walked by faith, maintained their integrity, proved their God and found deliverance. Was, or will there ever be, an age of the world when there are Saints on the earth that are fit subjects for the celestial kingdom, whose faith has not been tried to the utmost, even trials that would fall nothing short of sacrificing their good names, their houses and lands, wives and children, and even their own lives, for the cause of the kingdom of God? If so, we should be under the necessity of coming to the conclusion that the Lord was a respecter of persons; but sooner than to charge God foolishly, we would believe that God did and would have a tried people, and equally tried, too, in the days of Adam, Enoch, Noah, Elijah, Daniel, Lehi, Alma, Maroni, Jesus, Paul and Joseph, and until 'He reigned whose right it is to reign.'

To the reflecting mind it is at once instructive and interesting and teaches an important lesson, to peruse and contemplate the scenery of an Abraham offering up an only son without regard to outward appearance or consequences, because God had commanded him; he did not stop to speculate on faith, or judge by outward appearance, but he walked by faith, believing him true that had promised. What was the fruits of this faith and confidence that Abraham had in the true and living God? Was it not an everlasting covenant bestowed upon him and his seed after him, as immutable as the throne of Jehovah? What encouragement then have the Latter-day Saints to follow the examples of those who have lived in earlier ages, by obeying every word of God, fearless of consequences, even to the laying down of their lives, if it should become necessary, to maintain the gospel and cause of God, and to secure their blessings and rights, and support and honor the holy; Priesthood; uphold each other and keeps their birth rights, and not become profane, by selling them as did Esau.

"Could St. Paul encourage his Couthian and Hebrew brethren to 'walk by faith, not by sight,' by setting before them the long catalogue of the ancients, for an example; cannot the brethren in Zion and Kirtland, and all who have embraced the new and everlasting covenant in these days, be encouraged by the same cloud of witnesses? It is possible we may have more testimony than was presented to them. Did they have the privilege of perusing the account of an Enoch and Elijah being translated by faith, or a Noah building an ark to save himself and family; or Lot leaving the city of wickedness, for his deliverance; or an Elisha smiting the flood of Jordan with a mantle, crying, where is the Lord God of Elijah, when the waters yielded to his faith; or a Daniel thrust into a den of lions for praying; or the three Hebrews walking in the fiery fur-

nance for worshipping a God of revelations? All of whom found a Saviour in the time of trouble. Did they have a great cloud of witnesses presented before them for their encouragement? So have we. We have not only the examples that are recorded in the Bible (the stick of Judah) for our encouragement, but we have the book of Mormon (the stick of Joseph in the hand of Ephraim), which contains facts of equal interest for our benefit. There is no man that searches the book of Mormon, with a mind filled with prejudice, with no other motive in view than searching for iniquity, that is capable of knowing its value or judging of its worth. But let an individual, seeking for light and truth, read these sacred pages, with humble prayer to God through Jesus Christ, for wisdom and truth, and he will have no difficulty in finding a multiplicity of precepts, that do honor to the character of God, and if obeyed, will prove a savior of life unto life.

"We have now taken a brief view of some of the ancients who have acted a conspicuous part in the cause of God, in their day and generation, by opposing sin and error in the sight of an unbelieving people; overcoming the world; making sure their crowns; dying in faith, and will rest in peace and be blessed with the privilege of beholding God in the flesh in the latter day. Let us for a moment turn our thoughts to that scenery that presents itself to our view in this last dispensation and fulness of times; and am I not justified in saying that there never was a day when it became more necessary for a people to 'walk by faith and not by sight,' than for the Church of Christ of Latter-day Saints at the present time? Trace the history of the Church, that has been traveling out of the wilderness the last few years, and what have been the outward appearance and prospects? As dark as any other ever left on record. Had not the first Elders of the Church of Latter-day Saints walked by faith, lived by faith, and stood by faith, all their exertions to the present day would have been in vain; yea, they would ere this have been forgotten; but this is not the case. The day has arrived for the God of Israel to set his hand the second time to gather his people from their long dispersion, and do them good, and reveal unto them the abundance of peace and truth, in fulfilment of his covenant with Abraham, Isaac and Jacob, according to the testimony of all the holy prophets since the world began. Consequently, Joseph entered his room in faith, and offered up his petitions to God in a manner that cause the heavens to be propitious, and those prayers, by faith prevailed before God, and that veil that had long been closed gave way, and a holy messenger descended to comfort the servant of the Lord and lay a foundation that could not be moved. Was this all that was effected? No. The powers of error, of darkness, of priest craft, the earth and even hell itself felt the blow; and every engine of falsehood was put in operation, because of man of God prevailed with

the heavens. Notwithstanding the stone at this time was as small as the mustard seed, it was not too small to roll; the sound of its march hath already echoed beyond the bounds of America. What if honest poverty has had in this case to contend with wealth, or even public opinion, popularity, customs, fashion, persecutions, ridicule, slander, base falsehood and every epithet that could be invented, whirled in its path, to block its wheels and stop its progress? Have all these inhuman weapons had desired effect? No. Truth declares they have not; and in the face of every beholder these weapons have been ground to dust beneath rolling of the kingdom and driven like chaff before the wind. What glorious contemplations must feed the souls and form the richest treasures in the minds of the first Elders of Israel who have by faith acted so conspicuous a part in laying an everlasting foundation for the gathering of Israel, and lifting a standard for the Gentiles to seek unto. The feelings of such men cannot be of an ordinary kind, while meditating upon the scenes that have transpired for a few years past, and realizing that they have stood together, as a handful of corn in the earth; and walked together through all straight places where they have been called, not deserting each other in the hour of danger; but willing to lay down their lives for Christ's sake and their brethren and all this in the midst of a professed religious enlightened and wise generation, with their eyes turned upon them to be overwhelmed in error, darkness and delusion; and offering them no consolation, but Aha, Aha, while they themselves had been in their own eye, and were unwise, not knowing the Scriptures, neither God, neither understood they his counsel.—But how changed the scene; now those faithful servants of God who have been firm, unshaken, and unmoved, rivited together by the holy covenant, by virtue, confidence, friendship, and brotherly love in every tried circumstance\* in life, not murmuring, complaining or deserting each other, or the cause in which they were engaged; such can now lift up their heads and rejoice, to behold the fruits of their labors, as they tread the courts of the Lord's ouse and behold the Church traveling out of the wilderness, with a perfect body, each member in its place, and still contemplate the day when the box, the pine, and the fir tree shall stand to eautify the place of God's sanctuary, and to make the place of his feet glorious, which will be perfected through the instrumentality of the faithful Saints 'by faith, not by sight.'

"May the Elders of Israel never lose their crowns by dishonoring the priesthood, selling their birthright, or deserting or rejecting the authorities that are ordained of God. Israel rejected Moses and fell. We have every reason to believe that all the inhabitants of Zion and her stakes, and those scattered abroad, who will obey the commandments of God they have received from the Bible, book of Mormon,

and Doctrines and Covenants, will find a shield in the day of God's wrath, and a covering from His indignation upon the wicked; for the truth of these books will stand, while pestilence, famine, sword and fire will carry woe in their march."

# NANNIE TOUT IN LONDON.

(Nephi Anderson, in *Young Lady's Journal*.)

Among the most pleasant places in London for our "Mormon" missionaries to visit is the home of Elder E. F. Tout. He lives in a quiet part of the great city near a large open green, bordered by trees. The afternoon of our visit to his home this grassy playground was filled with boys enjoying themselves with cricket and football.

The Tout family is a most interesting one. It overflows with music, from the father down to the little girl who has to reach her arms upwards to touch the keys of the piano. They all sing remarkably well, and when the Tout orchestra strikes up, there is music fit for any time or place.

But it is of Nannie, the oldest of the family, that I wish to tell in this brief article. No doubt Grace and Maggie will follow in the footsteps of their sister and will be heard from in time, but as Nannie has already achieved considerable fame in the musical world, the JOURNAL readers will be interested in hearing something of her brief but remarkable career.

It will be remembered that a few years ago, "Little Nannie Tout" made quite a favorable impression by her singing at her home in Ogden, and at other places where she appeared. At the Eisteddfod held in Salt Lake Tabernacle in 1898 she created great enthusiasm by her wonderful voice. Dr. Parry, Prof. Stephens and others predicted for her a brilliant career if her voice could receive proper cultivation.

That she might receive this, Elder Tout and Nannie came to London in September, 1900. Application was made to the Royal College of Music for her admission, but much to their disappointment they learned that a rule of the college prevented the entrance of students under seventeen years of age—Nannie was but fifteen at the time. She was, however, given a chance to sing before a number of the college authorities.

"The Miss Waltz," by Arditi, one of Patti's favorites, was chosen as the test for her. Her rendition of the song, combined with the peculiar charm of her manner, fairly captivated her listeners, and Signor Visetti, superior instructor of the college, decided to allow her to enter upon his own responsibility. She thus became a member of the Royal College, and began a course in voice culture with the man under whom Patti studied for seven years.

Miss Tout progressed rapidly. At the conclusion of her second quarter, her teacher could not praise her too highly. "Her style of singing and her tone of quality compare very nearly with that of Patti," he wrote to her father, "though she sings with more impetuosity and soul, and with greater ease."

The Royal College gives each year an opera in one of London's big play houses. The one selected for November, 1902, was "Fidelio," to be given in His Majesty's Theater. The day before the performance, the lady who was to take the leading part became too ill to endure the strain of so trying a role. Miss Tout was summoned, and with twenty-four hours' notice and one dress rehearsal she essayed the part. The theater was packed. The new singer won the audience from the first. She had to appear repeatedly before the curtain, and after the performance she was given an ovation by friends and admirers. A year later she took the leading part in another opera, "Hansel and Gretel," and received special mention for her fine work.

The scholarships granted to the students of the college who pass the best examination are given only to British subjects; but Miss Tout so plainly won by her work, that the rule was broken for once, in her favor. There were also inducements held out to her to go to Paris, and as the college did not want to lose her, she was given a scholarship, the first ever given to an American. Besides this honor, she has carried off a number of cash prizes offered to the students of the college for the best work. During the past season she has been singing in the ballad concerts given in St. James Hall. After she had been heard the first evening, she was engaged for the series. At present she is, besides pursuing her studies, singing in many cities in various parts of England. She has had tempting offers to go abroad, but she is too young yet to undertake the hard work which would be required of her.

Last March Nannie sang to the Queen of England. Had she been a British subject she would have been "commanded" to do this, but as she is not, she was "asked." I was very much interested in her account of this event in her life, so I shall let her tell it in her own words. With all these honors coming to her, she is still the same unaffected Nannie that the Elders and Saints think so well of. The fact that she is a "Mormon" she does not try to conceal. She tells it as freely to dukes and princesses as to the most humble.

"Yes," she said to me, "it was hard at first at the college. All the other girls looked with suspicion at me, and when I would not join them in things that my parents and the gospel taught me to be wrong, they thought it very strange. They called me the 'freak,' and when they learned that I was a 'Mormon'—for I never denied that I am a Latter-day Saint, and come from Utah—Oh, but weren't they astonished! However, I paid no heed to their many petty annoy-

ances. I worked and worked and prayed, and the Lord blessed me. Now, I am still that strange 'Mormon,' but the other students complain that they have no show—that I get to do everything.

"I have always kept the Word of Wisdom, and I have unquestionably received much of my bodily strength thereby. You might think it hard, or at least inconvenient to do this, associating as I do with a society of tea and wine drinkers, but it has been no trouble at all. Of course, many people are astonished at me. When other singers drink their wine before appearing, I drink water. I remember one evening that I was actually refused water, my companions predicting my failure if I drank it. Well, I was thirsty, and so I got to the tap before they could prevent me, and had a hearty drink."

"And you din't fail?"

"I sang better than ever, and they all said so."

"Yes; I really enjoyed my visit to Buckingham Palace last March. I wasn't a bit frightened, though many said I ought to have been. Queen Alexandra was very kind, and made me quite at home. We arrived at the palace at four o'clock and went to a beautiful room where I conversed a few minutes with some of the queen's ladies. Then the queen came in on the arm of her cousin, the Landgrave of Hesse. She came up and shook hands with me and then asked me to sing. I sang one of the Landgrave's own compositions, and they all seemed pleased. After the song, the queen sat down near me and talked pleasantly with me for about twenty minutes. Then I was shown through the apartments of the palace, after which we had tea—"

"So you drank tea, did you? I thought—"

"No; I didn't drink tea. The English, as you ought to know by this time, call their afternoon meal tea. But I must admit that this 'tea' made me more nervous than the singing did. I knew that I would be offered some of the forbidden drinks and the question which worried me was whether not to take for this once what would be offered. True, I had always refused these things, but here I was in the palace of the King of England. Why should I make a spectacle of myself? I just suffered for a time under the strain; but when, at last, the tea came, and I said 'No, thank you,' I knew I had conquered; and from that time it was easy to say 'No, thank you' to the many offers of something to drink. I accepted a cup of hot water, with milk and sugar, and felt at ease in so doing—though it would be interesting to know what the lords and ladies around me thought.

"The fact that I am a 'Mormon' brings me all kinds of interesting experiences. The other evening I sang at a concert in the city of Redcar. The gentleman whose family I was being entertained was

very indignant about a newspaper article designating me as a 'Mormon' girl from Utah. 'The idea,' he exclaimed, 'to classify you with such a people—'

"'But,' I interrupted, 'I am a Mormon, and from Utah, too.'"—Tableau, in which a confused gentleman was making profuse apologies.

When talent is coupled with work, and work with prayer; when success is accompanied with humility and gratitude; when the honors of men are received with thankfulness to God; when greatness is achieved without a sacrifice of integrity or virtue—then, the highest ambitions may be legitimately sought for and attained. God has given His children talents, and some day He will require an account of them. The Church of God in latter days will require the talents of the best in the earth, for has it not been said of Zion,

"The glory of the Lord is risen upon her."

Nannie Tout has stood upon the streets of London, with the humble "Mormon" elder, and sung the songs of Zion to the passing crowd. Her beautiful voice has charmed royalty in the palace. There is glory in each of these acts, because the highest honor comes through the discharge of duty, whether in cot or castle. That Nannie Tout, the "Mormon" girl may continue in the path which she has begun is the earnest wish of all her friends in this country beyond the sea.

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#### A WORTHY EXAMPLE.

(By President Hugh J. Cannon, of the Swiss and German Mission, Millennial Star.)

Instances of willingness to sacrifice one's own personal feelings for the advancement of the work of righteousness are not uncommon in the missionary field or in this Church. The spirit of sacrifice is an essential part of the Gospel of Jesus Christ. An illustration of the devotion to duty which prevails among most of the missionaries, recently came under the writer's notice. A young Elder, who had labored diligently and with ability for thirty months in the German mission, was banished from his field, and it was deemed advisable to release him, although he had expected to remain in the mission several months longer. Before being told that he was to be released, he was asked if he would be willing to go to Hungary to continue his labors. Although Hungary is perhaps the hardest and least desirable of all the fields belonging to that mission, he replied without hesitation that he was perfectly willing to go. His attention was called to the fact that he had already been thirty months in the field, that if he went to Hungary it would mean at least six months' additional time, that the field was somewhat expensive and very difficult; and he was invited to be perfectly free in offering any reasonable excuse which he might have for not going. His answer, as emphatic as at first,

was, "I am perfectly willing to go wherever I am wanted and can get what means are necessary for that purpose." Much to his surprise he was told that he would be released to return home. A day or two later he was asked if he intended visiting Switzerland on his way to Utah. He replied that, much as he would like to, it would be impossible. He said his family had been having a very difficult time to send him the money he had been obliged to spend and that, while they were willing to continue doing so as long as he was in the field, he could not conscientiously ask them for anything that was not necessary. Now that he was released, he felt that his duty was at home helping his parents recuperate from the financial strain they had been under. This struck me as being the true missionary spirit, and the spirit which will cause the Latter-day Saints to win in spite of all opposition. This young man, who is hardly more than a boy in years, was willing to remain six or more months longer in the field at a cost of about \$150 for the advancement of the work of the Lord, when he could not afford to spend \$25 for his own pleasure in seeing noted places which were very little out of the direct line of travel home. There are doubtless hundreds of missionaries in the field who would and do exhibit just as much faith as this Elder did when they are put to the test, and it is no wonder that the enemies of this work are beginning to forsake as worthless the hope which they have cherished and expressed for a generation, that as "young Utah" grew up they would not remain true to the cause for which their parents were willing to lay down their lives.

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#### NOTES AND SUGGESTIONS.

The Elders often find, in out of the way districts, that a member has died without our knowledge, or that a family of the saints have moved to some other vicinity. All such discoveries should be immediately reported to conference presidents so that the necessary changes can be recorded on the books.

In some instances it happens that Saints in this mission fail to have a visit from the Elders in the space of a year and often longer. This is due to the limited number of our laborers and the scattered condition of our Saints. An effort to remedy this drawback is receiving approval and support from all parts of the field, and it is to be hoped that ere long the result will be found in the home of every member of the Church in our district. We refer to the *ELDERS' JOURNAL*, which now goes twice each month as a visitor, direct from Mission headquarters, to thirteen hundred and eighty-two readers at the nominal cost of fifty cents a year.

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All history is incomprehensible without Christ.—Renan.



# ELDERS' JOURNAL

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SEPTEMBER 15, 1904.

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## EDITORIAL.

### TITHING.

*"And this stone which I have set for a pillar, will be God's house; and of all that thou shalt give me I will surely give the tenth unto thee."* Gen. 28:22.

Jacob's vow recalls and expresses a commandment, once delivered to ancient Israel, to pay tithes unto the Lord. This commandment is part of the everlasting gospel, the re-establishment of which gospel has ushered in the "dispensation of the fullness of times," which dispensation holds the keys to all Gospel dispensations, with all their principles, that have ever been upon the earth, or, to use a familiar example, as the river with its tributaries is finally swallowed up by the ocean, so the dispensations of the Gospel have been gathered together in one—at last restored never to be thrown down or given to another people. This being true, it is essential that the principle already mentioned as being delivered to Abraham's descendants, is embodied within this new and everlasting covenant.

There was a time during Christ's personal ministry when the law of consecration was taught by Him and His disciples; later, we learn, it was practiced by the Saints. The living of this principle, superseded what the Jews had practiced under the Law and the Prophets in the matter of paying to the Lord's storehouse in proportion to their increase. This is illustrated in Christ's counsel to the rich young man, who was desirous of doing some one act that would in return insure him eternal life. After some conversation between Jesus and this young nobleman, Jesus perceived wherein the test of that individual's faith could be made and we have these words spoken to him, "Sell all thou hast and give it to the poor." That this law of consecration continued with the Church after the ascension of Jesus is proved from the writings of the Acts of the Apostles: "And the multitude of them that believed were of one heart and soul. Neither said any of them that ought of the things which he possessed was his own; but they had all things in common. \* \* \* Neither was there any of them that lacked; for as many as were possessors of lands or of houses sold them, and brought the price of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need." Acts 4: 32-36.

Immediately following this explanation is a situation of the disastrous calamity that befell Ananias and his wife Sapphira, who

when they had sold their possessions secretly agreed to keep back a certain portion of the money from the Church treasury box, but their deception was made known to Peter through the Spirit, and because they had lied to God, they were smitten with destruction.

With the restoration of the Gospel came the sacred order of consecration, the key of which is still with the Church. Here the question naturally arises, Why is it, if the Gospel in its fullness is possessed by the Latter-day Saints, that the Saints are not, at present, living his eternal principle? Let the answer be by way of illustration: The higher laws of the Gospel were once delivered to the children of Israel, but God seeing their unfitness to live that perfect order of government suffered it to be taken from them and for it He substituted, what Paul called, the Lesser Law, or the Law of Carnal Commandments, which were for "a schoolmaster to bring them to Christ." That is, a teacher from which they could learn the things that would prepare them for government by the Higher Law.

The Saints today are being tutored under the principle of tithing which was revealed as a substitute and as a schoolmaster to bring them to what they are at present unprepared to live—the united order, or the doctrine of consecration.

Tithing is not of modern origin; although given anew in this dispensation, it has been understood by all of God's obedient people in former periods where the Gospel existed; it has also been a principle much neglected, to the displeasure of its Eternal Author. The familiar but significant utterance through the mouth of Malachi is ample proof of this declaration: "Even from the days of your fathers ye are gone away from mine ordinances and have not kept them. Return unto me and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed Thee? *In tithes and offerings.* Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of the ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land saith the Lord of hosts."

The Lord visited His children with numerous misfortunes and compelled them to endure hardships, to undergo privations and suffer miseries on account of their disobedience. See Amos 4:7-12. The same cause will always produce the same effect. Why not compare the conditions of Old Israel with the conditions of the people today?

Are they unlike, respecting their disobedience to the principle in question? Would God not be grieved now as he was then, being no respecter of persons, at the offenses His children are committing by neglecting to obey His commandments?

We cannot discuss the numerous phases of the principle of tithing here for want of space, so we merely call attention to a few circumstances connected with it.

The question is often asked, "Are the poor of the Church expected to pay tithing?" What has been said should be sufficient to show that the blessings God has promised are to those who live strictly the doctrine under discussion. Then if the poor are in need of a blessing this commandment applies to them as well as to the rich.

It seems that many do not pay their dues unto the Lord because they fail to understand the purpose for which it is needed. Strictly speaking, it should make no difference what disposition is made of it, for God will hold those responsible, for the use made of it, whom he has placed to receive it. Would it not be better to let the condemnation fall upon those holding such positions and have them eternally damned, than for all the Saints to be cut short of the glory of God for holding back their honest tithes because of a lack of confidence in those places to receive them? The mission exists as a charitable institution, organized in the interest of humanity, and if its members were all true to God, it could replenish His storehouse in this vineyard. Shall we ask the Saints to live up to the commandments of the revealed religion? Shall we accept the challenge that God has given us and receive His blessings? Or is it better to let these privileges go by unheeded and submit ourselves to the loving voice of the tempter who is fighting to drag us back into Babylon? To yield is not the spirit of the Gospel. Let us bring our candle from under the bushel and live every principle of our religion, thereby assisting to flood the world with light, with charity and with truth. Then we will be waging a warfare that will free us from the slavery of satan, that will bind him and cast him into outer darkness, leaving us in the glorious sunshine of the Reign of Peace and in that day we shall be of those who have not "burned" at Christ's coming.

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#### APPOINTMENTS.

Elder C. A. Wright has been appointed to preside over the Ohio Conference since the release of President George W. Elkins, and Elder A. F. Jefferson succeeds John McMurray as president of the Virginia Conference. President P. P. Taylor has been released from the Florida Conference and appointed to labor in the Kentucky Conference, where he can gather genealogies and labor among his relatives. Elder J. W. Golightly was appointed to succeed him as president of the Florida Conference.

**DIED.**

Sister Jeanette, the loving daughter of W. R. and Nancy Ann Goodman, who was born May 3rd, 1882, at Silver Point, Putnam county, Tennessee, died on September 1st, 1904. She was a faithful Latter-day Saint. Funeral services were held at the burial grounds by Elders F. J. Sornsen and D. J. Hamblin.

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**ARRIVALS.**

September 3rd George A. Webb and Daniel E. Bishop, of Hinkley, Utah, arrived in Atlanta and were assigned to labor in the Virginia Conference, September 12th. Warren H. Sweeten, of Holbrook, Idaho, and David A. Tidwell, of Sunnyside, Utah, arrived and were appointed to labor in the Mississippi Conference.

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**TRANSFERS.**

O. E. Overson, Florida, to Mission headquarters; W. J. Stephens, Alabama, to Ohio; David B. Foulger, Virginia, to Alabama; Abinadi Tolman, Mississippi, to Georgia; Moses Smith, Georgia, to Mission Office; P. P. Taylor, Florida, to Kentucky.

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**RELEASES FOR SEPTEMBER.**

Walter Hogan, Georgia, and R. F. Denison, Virginia.

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**FAST OFFERINGS.**

Hand in hand with the principle of tithing as mentioned in this issue, we have the revealed instructions that the paying of Fast Offerings is another requisite to the claim upon the blessings of God.

This may seem a small request to make of the saints, as they are only required to give that which they would consume, or the value of it, during the day they are observing the monthly fast, which is the first Sunday in each month. It is not always the amount that awards the greatest blessings, but the spirit and intent with which it is given. And if the saints are willing to sacrifice the small amount of Fast Offerings required by the Lord of them today He will accept them with as much respect as He did the widow's mite of old. And though it be small, yet it is required of God and should be observed.

Simplicity is no excuse for varying from the commandments. See in what simple ways and what common requirements were made of the children of men anciently. The children of Israel, for instance, were saved from death by only casting their eyes upon the brazen serpent. The mighty walls of Jericho tumbled to the ground by being encompassed in accordance with the instructions given to Joshua. Naaman, the great leader, had his leprous spots removed, even after doubting on the account of the apparent insignificance of the

request, to go and bathe seven times in the river Jordan. The Saviour's miracles were all performed in simple ways, and if a request was made of the one desiring to be healed, in every instance, it was of the most humble character. All of God's requirements are plain, reasonable and tangible.

We do not deem it necessary to say more upon this question at present, but merely a few words to remind the saints that it is a commandment of God to pay Fast Offerings, and they should consider it as such.

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#### NOTES FROM THE FIELD.

PRESIDENT A. F. JEPSON tells of six people being baptized by Elders R. F. Denison and H. A. Rands at Mountain Lake, Giles county, Virginia.

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ELDER MOSES SMITH, who has been laboring in Atlanta, Georgia, is transferred to the Mission office. Elder Smith is thoroughly acquainted with the mercantile business, having been connected for a number of years with the Z. C. M. I., of Oakley, Idaho. He will have charge of all orders from the Elders and see that they are properly filled. All those receiving their furnishings, through the Mission office, will have the benefit of his long experience in handling such orders.

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PRESIDENT E. S. DAVIS writing from South Carolina, says the fruits of the spirit have been made manifest on several occasions recently, especially the gift of healing. Among the many testimonies to this effect is one written from Orange County by Brother J. D. Hair, who called in Elders L. L. Mecham and William Jones to administer to his daughter. The little one was suffering so badly from an attack of fever that she frequently went into convulsions, but immediately upon being anointed the fever left her and by morning she was able to eat. Since that time she continues to keep well. Brother Hair adds: "Five witnesses, besides the Elders, testify of this healing: Sister Jackson, her mother, Rachel Chasing, Sally V. Hair, my wife and I," and concludes by saying: "I know the Lord will keep His promises if we trust in Him through faith."

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PRESIDENT W. S. RUST, in a letter dated Augusta, Georgia, September 8th, says: "Since conference was held at Macon, Ga., a few weeks ago, the divines of that city have been 'making war with the saints.' Reverend Answorth delivered a speech from the pulpit of the Mulberry street Methodist Church that was utterly devoid of truth and the spirit of charity which Paul admonished all his followers to cultivate. Rev. Answorth's words were truly as 'sounding

brass and tinkling symbol' to the honest-hearted people of his congregation. We know it is only upon the minds and consciences of those who delight in malicious assaults that such words, as spoken by the Reverend Answorth, have effect, for 'to the pure all things are pure, but unto those who are defiled and unbelieving is nothing pure, but even their minds and consciences are defiled.'"

Writing further, he says: "Elders C. I. Arnoldus and J. A. Brunt, laboring in Heard county, visited a baptizing which occurred at the close of a big camp meeting. They were given the privilege of speaking. Fully four hundred people were present, and several of them became very friendly, which made the brethren feel much encouraged with their effort to teach the Gospel to the multitude."

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PRESIDENT F. J. SORENSON reports a remarkable incident from East Tennessee Conference. He says: As the Elders came into the vicinity of Coalmount, Grundy county, one Mrs. McGregor applied to them for baptism and told them that she had received, in vision, knowledge that "Mormons," so called, are the people who possess "The Faith once delivered to the Saints," stating that it is "the power of God unto salvation."

The woman, to her knowledge, had seen but two "Mormons" previous to the arrival of the Elders, and that while a small girl. There had been no Elders laboring in the community and no agitation of the "Mormon" question, when, like a thunder clap from a clear sky, the woman went among the people boldly declaring what she had seen and heard.

For some years past the lady had been an invalid. During the past two years, the best medical assistance had been secured, but to no avail and her death seemed merely a question of a little time to finish the wasting of her body. One day it was thought by her attendants that the end was at hand, so the neighbors were called in to see her for the last time. As they pitifully looked upon the ghastly and deformed figure, she began in feeble tone to call upon the Lord to make her whole; immediately she fell into a stupor which lasted for three days; at the expiration of which time she arose from her bed, no longer deformed and helpless, but straight and strong. She left the house and walked among the people to show them she had been healed by the power of God. As already mentioned, at every available opportunity, she bore testimony that she had had a revelation, that she had seen Christ and that He had spoken to her. He made known unto her His Church and that He recognizes alone the authority possessed by the Latter-day Saints. He further told her what to do and when the Elders arrived she began obeying instructions by being baptized. The people of that vicinity are not a little excited over the events, as her condition was long known to them.

*Report of Mission Conferences for Two Weeks Ending September 3, 1904.*

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused Entertainment	Tracts Distrib'd	Deseret News Subscriptions	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Juor. Sub.	Imp. Era.	Juvenile Inst'or
E. E. Randall .....	Alabama ...	17	1044	744	45	198	38	875	1	77	1	4	39	502	1	2	.....	.....	.....	.....	.....
F. J. Sorensen .....	East Tenn. ...	15	1103	44	21	276	30	762	5	57	3	13	57	418	5	4	.....	.....	7	.....	.....
J. W. Golightly .....	Florida .....	18	750	466	49	260	36	598	.....	60	3	21	39	593	2	1	.....	.....	.....	.....	.....
W. S. Rust .....	Georgia .....	21	1031	1100	185	231	44	1180	1	45	7	51	56	831	.....	.....	.....	.....	.....	.....	
A. J. Aagard .....	Kentucky .....	18	787	145	84	249	9	1009	1	67	1	24	108	592	7	13	.....	.....	3	.....	.....
Elmer Kimber .....	Mid. Tenn. ...	15	684	234	103	156	54	809	.....	27	5	23	29	342	.....	.....	.....	.....	.....	.....	
F. G. Bingham .....	Mississippi ...	13	572	1108	43	212	27	304	.....	18	4	30	17	381	3	2	.....	.....	.....	.....	.....
C. F. Martineau .....	N. Carolina ...	15	960	210	42	264	26	420	.....	38	4	13	38	311	3	2	.....	1	8	.....	.....
C. A. Wright .....	Ohio .....	15	692	579	572	221	46	1514	.....	62	6	42	53	860	.....	.....	.....	.....	1	.....	.....
E. S. Davis .....	S. Carolina ...	17	701	266	56	261	24	361	1	18	2	18	38	627	4	5	.....	.....	2	.....	.....
A. F. Jeppson .....	Virginia .....	21	962	43	118	243	37	754	.....	44	4	23	41	404	4	6	.....	.....	.....	.....	.....

**LEND A HELPING HAND.****EBEN E. REXFORD.**

"Lend a helping hand, my brother,  
 To the weary by the way,  
 Bow'd beneath life's heavy burdens  
 'Mid the toil and heat of day;  
 Pass no comrade by in silence,  
 Cheerful words and smiles bestow;  
 Let them be as sunshine scattered  
 All along their path below.

"Lend a helping hand, my brother,  
 Some one needs your help each day,  
 Always some one needing comfort  
 You will find along the way;  
 Always hearts that hunger after  
 Words of love, and hope, and cheer—  
 Always faces we may brighten  
 With the smile that dries the tear.

"In the march of life, my brother,  
 Many falter by the way;  
 Often heart and courage fails them  
 In the moment of the fray.  
 Speak the word of cheer that's needed,  
 Bid them ask God's help, and then  
 With a band that's strong and gentle  
 Lift them to their feet again."

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# ELDERS' JOURNAL

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*"Ever keep in exercise the principle of mercy, and be ready to forgive our brother on the first intimation of repentance, and asking forgiveness; and if we even should forgive our brother, or even our enemy, before they repent or ask forgiveness, our Heavenly Father would be equally as merciful unto us."*—JOSEPH SMITH.

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VOL. II.

OCTOBER 1, 1904.

No. 3.

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## THE ONLY TRUE GOSPEL.

By PRESIDENT WILLIAM BUDGE.

*"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."*—Matt. xxiv: 14.

At a time like the present, when all society is impressed with a foreboding of coming changes in the affairs of men, we may, with propriety, call the attention of those who look to the Scriptures for divine guidance to the foregoing important text. It was given by the Savior as a warning, and its fulfilment is to be a sign of the end of the world as it is, under man's dominion, and of the coming of Jesus Christ, according to the predictions of the prophets. It is like all other warnings given of God, simple, easy to be understood, and sure to be fulfilled. Let us try to understand its meaning and spirit, without prejudice, and in the fear of God.

What is to be understood by *this* Gospel of the kingdom? Is it possible that another gospel might have been mistaken for the one of which Jesus spoke? Paul, in his epistle to the Galatians (1, 8, 9), prohibits any one from preaching any other gospel than that which he had preached, and, no doubt, it was the danger of a false or perverted gospel being accepted for the true one which led the Savior to express Himself as He did, when He said *this Gospel*. He certainly had reference to the Gospel which He had taught and sent His apostles to teach, and to none other. Let us try to find it. There is no other religious system like it, and we cannot find it unless we are guided strictly by the word of God.

It is important that it should be known to us, so that when it is preached as a "sign" of coming judgments and of the end of the



world, we may be enabled to recognize it. Some may say, "we have had the gospel preached for generations." Not the Gospel spoken of by Jesus, for its restoration was to be a latter-day work, and a "sign," or warning; something strange and remarkable. An appeal to the word of God will, however, decide the matter for such as seek the truth, and if we teach not according to the Scriptures there can be no light in us. Besides, Christianity, as it is called, is represented by many forms and faiths, and without reference to the Bible it would be very difficult to make a distinction with any degree of assurance. We could not accept all the systems of Christianity as the Gospel of Christ, for the Apostle Paul says there is but one faith (Eph. iv., 5), and to receive one religious system on the recommendation of its teachers as the true Gospel, and reject all the rest, without a substantial Scriptural reason, would be unwise, as we would still be in doubt. The true Gospel is one, not many systems. All but one are perversions of the Gospel of Christ, as truly now as anciently. I submit that the surest way to find the Gospel is to find it from the revelations of God, as taught by Jesus and His inspired servants, and accept their doctrines even if we must, by so doing, reject the faith of our fathers, as it is God's ways and not man's we should seek and walk in, if we wish to obtain eternal life. Jesus says to His apostles (Mark xvi., 15), "Go ye into all the world and preach the Gospel to every creature," and we believe they did so, and will endeavor to find out what their instructions were. What effect did Jesus expect from the preaching? *Faith*, for he continues (Mark xvi., 16) by saying, "he that believeth," etc., shall be saved. Again, Paul when asked by the jailor what he should do to be saved, says (Acts xvi., 30, 31), "*believe* on the Lord Jesus Christ," both of which Scriptures establish the fact that *faith* is the first principle or condition upon which salvation is promised; or, in other words, the first principle of the Gospel of Christ, or the beginning of true Christian worship. Faith must be the first principle of revealed religion, as it is the first effect created in us, through the administration of the word. We hear and faith is the first consequence, the most immediate, natural and unchangeable result. The Scriptures say (Romans x., 17), "Faith cometh by hearing," and our experience confirms this. The principles of the Gospel are always the same, for the same purpose, and invariably taught in the same order.

Repentance of all sin is the second principle of the unchangeable plan through which salvation is promised. Peter, the apostle, tells the gathered multitude on the day of Pentecost, who already believed that Jesus was the Christ, and then asked what they should do, that they should *repent*, and be baptized every one of them (Acts ii., 38). Repentance, according to the Scriptures, follows faith. But is it necessarily so? It is, for we cannot repent before we be-

lieve; we cannot repent of sin against God, until we believe that there is a God. We cannot repent of a wrong done by us, against our fellow-man, until we believe we have wronged him. The propriety of the advice of the apostle is very apparent. His hearers, under the influence of the power which rested upon the apostles, believed that he whom they had crucified was the Christ. Repentance of the part they took in that great wickedness was to be expected. Baptism, being promised after repentance, and the history stating that many were baptized, we must conclude that repentance was a result of the preaching, and that effect agrees with the organization of our natures.

Baptism is the third principle of the Gospel of Christ, and follows repentance. Peter places it there when he says, "Repent and be baptized," and John preached the "Baptism of repentance for the remission of sins" (Mark i, 4). A little reflection will show how consistent the Scriptural citations are. Baptism is an ordinance of the Gospel, administered for a special purpose—as well as being simply a commandment, namely: For the "remission of sins." It is not reasonable to suppose that any person could receive the remission or forgiveness of sin without repentance, or that any one would desire baptism that his sins might be washed away (Acts xxii., 16) without having already repented. Baptism necessarily follows repentance, as through its administration the sins repented of are remitted; thus our necessities and the Scriptures are in unison. This order must be right, as each principle follows as an effect of the one preceding it.

We will trace the Gospel plan a little further. It is a code of divine laws, calculated to improve the human race. Being perfect, every principle is revealed in its order, and for its own special purpose. Faith, Repentance and Baptism, as taught in the foregoing passages, administered by one having authority, prepares a disciple to receive the gift of the Holy Ghost, as promised in Acts ii., 38, which is the Comforter spoken of by Jesus, that would lead the Saints into all truth. How consistent are the doctrines of Christ, as taught in the word of God. Faith is begotten in the human mind by preaching, repentance naturally follows, and baptism is then administered that the sins repented of may be washed away, preparing the sinner for one of the greatest gifts of God to man, the Holy Spirit, which is the seal of adoption into the kingdom of God. No man can enter into the kingdom except he be born of water and of the Spirit (John iii., 5).

The Holy Spirit, the Comforter, is given to all those who comply with the conditions herein set forth, by the laying on of the hands of the Elders of the Church of Christ, according to the ancient practice (Acts viii., 18) in explanation of which I will quote from Paul's

first epistle to the Corinthians, twelfth chapter, fourth to the twelfth verse:

"Now there are diversities of gifts, by the same Spirit.

"And there are differences of administrations, but the same Lord.

"And there are diversities of operations, but it is the same God that worketh all in all.

"But the manifestation of the Spirit is given to every man to profit withal.

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

"To another faith by the same Spirit; to another the gifts of healing by the same spirit;

"To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues.

"But all these worketh that one and the same Spirit, dividing to every man severally as he will.

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ."

The facts of these miracles not existing in the so-called Christian churches of the present day, is no reason that we should deny the necessity of their existence. If they were enjoyed by the early Saints, why should not the Saints of God possess them now? If God promised these gifts to all those who kept his commandments in former times, and to their children, and to all that were afar off, even unto as many as the Lord our God should call (Acts ii., 39), why should not the Church enjoy them now? If they were necessary for the comfort, encouragement, or edifying of the ancient Church (I Cor. xiv., 12), why should not the followers of Christ be benefited by them now? To these questions we can only answer, there is no reason. The word of God directs us to seek for and cultivate them (I Cor. xiv., 1-3). We should therefore be prepared to reject every statement to the effect that our heavenly Father did not intend that they should continue on the earth, as the promises of God are true, and not one jot or tittle of them should fall to the ground unfulfilled.

The next question of importance connected with this subject is that of authority; the authority which man must hold from God to make his administrations valid. We should not be prepared to acknowledge the action of any man who might take upon himself the direction of our affairs, but we ought to be prepared to sustain those whom we *send* or have commissioned to represent us. We understand this well enough to know that we should not expect a firm or company to be responsible to us for what a pretended agent might promise. It would simply be absurd on our part to do so. How

much less then could we look for our heavenly Father to sustain those who administer in holy things without authority from Him? How foolish for us to expect that the special blessings of the Almighty would follow the pretensions of a fraud!

We are instructed by the words of Jesus when He said, "As my Father sent me, so send I you" (John xx., 21). And we are warned by Paul in the following words: "And no man taketh this honor unto himself, but he that is called of God as was Aaron" (Heb. v., 4). The honor here referred to is the "Priesthood," or the authority to administer in the things of God, as will be seen by reference to the preceding verses. How was Aaron called? We answer by direct revelation from God (Exodus iv., 14-16). Modern ministers are now set apart by men who deny the necessity of revelation altogether, or take unto themselves the authority they seem to have because they *feel* they are called to preach and administer in the ordinances of the House of God. There is in this no higher calling than may be found among the Hindoos, and the anger of the Lord is kindled against all those who solemnly attempt to usurp the powers and privileges of the holy "Priesthood," and he will destroy their influence among the people.

Beloved friends, be not deceived by those who take unto themselves the "honor" of the Priesthood, and who preach for hire and divine for money, for they are not *sent*, and they preach not according to the law and the testimony, and Paul says that if "we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you let him be accursed" (Gal. i., 8).

The principles herein explained are true and faithful, and confirmed by Holy Writ. The Elders of the "Church of Jesus Christ of Latter-day Saints," who preach them have not discovered them by their own wisdom, for they have been revealed from heaven, by the power of God, through the Prophet Joseph Smith, and are now being preached as a witness of the speedy coming of the Lord Jesus Christ. This Gospel is preached as before, without money or without price, by those whom *God has sent*, who have met with opposition in every form, and many of them have suffered even unto death. Still the work is onward, the kingdom is being set up, and it will grow and increase until it fills the whole earth.

We testify of its divinity, and that it is being preached in fulfillment of the prediction of Christ, as a "witness" to all nations of his near approach. But "as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man" (Matt. xxiv., 37-49); many will reject the message and perish.

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ing driven.—Tryon Edwards.

There is often as much independence in not being led as in not be-

## COUNSEL REGARDING DEBATES.

Recently we have received communications from several sources notifying us of arrangements made for us, by the Elders, for holding debates with different people. Elders should understand that the president of this mission has something else to do than to simply carry chips around on his shoulder daring people to knock them off; and a little thought, on the part of the Elders, should show the absurdity of the idea that two hundred Elders have the authority to make full arrangements, draw up articles of agreement, make dates, then notify us when to appear for discussions and to come quickly. We have paid very little attention to such things in the past and shall pay absolutely no attention whatever to them in the future. We do not believe that much good comes from such controversies, and no Elder should enter into any such arrangements without first submitting the proposition to his conference president; and when it affects the president of the mission in any way, the Elders must understand that the president of the conference is the proper person to send communications regarding the same. We have been sent out to preach the Gospel, and declare salvation unto the inhabitants of the earth, and we are under obligations to embrace every opportunity, both public and private, to do our duty in this respect. We are only too happy to defend the message upon every occasion that presents itself, and we will be more than pleased at any time to deliver gospel sermons, by the score, to congregations wherever such a privilege may be accessible; but when it comes to discussions, nine hundred and ninety-nine ministers out of every thousand will resort to abuse and flinging mud, using these tactics as arguments instead of taking the advice given by the Prophet Isaiah: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Ministers know that the Spalding manuscript is in the Oberlin College, and with full knowledge that it is there and has no semblance whatever to the Book of Mormon, they stand up and declare that Joseph Smith stole the Spalding manuscript and manufactured from it the Book of Mormon. These ministers have full knowledge that Brigham Young was exonerated, even by a prejudiced court, from any connection with the Mountain Meadow massacre and yet they persist in lying about a good man and a good people, in order to deceive their hearers and to fling mud at the "Mormon" Church, in holding debates with Elders. These ministers know that Joseph Smith was a good, pure God-fearing man, and yet they tell all sorts of lies about him in their discussions with Elders. We firmly believe that nine-tenths of them do this wilfully, maliciously and with malice aforethought; and we have no time to spare in aiding them to get their diabolical falsehoods before the people. When an hon-

est-hearted minister, and there are many of them, desires to reason with us upon the plan of Christ's salvation, the Elders will do us a favor by giving that minister our address; furthermore, we will be pleased to hear from him and his communications will receive prompt and careful consideration; but to the other class "who loveth and maketh a lie," we have no sympathy whatever. If we could do them any good by turning them from the errors of their ways, we would gladly do so, but the chances are they will go on until their cup of iniquity is full and then receive the condemnation they will have earned by wilfully lying against God's people.

#### HOAR'S DECLARATION OF FAITH.

The late Senator George F. Hoar of Massachusetts was undeniably the scholar of the United States senate. It is good to know and remember what the great men of our nation have expressed as their religious opinions, and we therefore give the declaration of faith as expressed by this distinguished statesman, who died on the 30th of last month.

I have no faith in fatalism, in destiny, in blind force. I believe in God, the living God. I believe in the American people, who do not bow the neck or bend the knee to any other, and who desire no other to bow the neck or bend the knee to them.

I believe that the God who created this world has ordained that His children may work out their own salvation, and that His nations may work out their own salvation by obedience to His laws, without any dictation or coercion from any other. I believe that liberty, good government, free institutions, can not be given by any one people to any other, but must be wrought out for each by itself, slowly, painfully, in the process of years and centuries, as the oak adds ring to ring. I believe in George Washington, not in Napoleon Bonaparte; in the Whigs of the revolutionary day, not in the Tories; in Chatham, Burke and Sam Adams, not in Dr. Johnson or Lord North. I believe that the north star, abiding in its place, is a greater influence in the universe than any comet or meteor. I believe that the United States, when William McKinley was inaugurated, was a greater world power than Rome, in the height of her glory, or even England, with her 400,000,000 vassals. I believe, whenever clouds may darken the horizon, that the world is growing better; that today is better than yesterday, and tomorrow will be better than today.

Senator Hoar had a great love for young men, and was a much-sought-for orator by the principals of schools and the presidents of colleges. His advice to young men was briefly as follows:

1. Do not hurry. For those that want to work well there is time. The wise disregard bustle and hustle and place thoroughness above speed.

2. Remember that there is something more to live for than money. Turn from the race after the world's goods, the mad fight for greed, to the love of the higher things. You may devote yourself to the practical arts, but remember that there is something nobler to human life. Do not neglect the spiritual side.

3. I advise you to read some author every day. Read him so well, soak yourself so thoroughly with him, bathe in his wisdom so often that you will emerge from him as from a sparkling fountain of purity.

Oblivion is the flower that grows best on graves.—George Sand.

# ELDERS' JOURNAL

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OCTOBER 1, 1904.

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## EDITORIAL.

### APOSTLE SMITH'S VISIT.

On Sunday evening last, Apostle George A. Smith held a council meeting with the office Elders and gave them some valuable counsel, which was intended for every Elder in the mission. He prefaced his remarks by relating his experience as a traveling Elder in the South while upon his first mission and what he then considered his duty as one who had been sent out to labor in the ministry. He spoke to the Elders upon the principle of obedience to counsel from those who have been called to preside over them and reminded them that success would not crown their efforts without a strict observance of this principle in every respect. He reminded them of the covenants they had made in holy places and of the instructions given them in the annex of the temple, and as they valued their future happiness to let these important matters be rivited upon the tablets of their hearts. He warned them against loafing or lounging around in an unbecoming manner, lightmindedness, homesickness and urged the cultivation of humility, long suffering, charity toward all mankind and the spirit of forgiveness toward our enemies. He warned them against the thought that two years constituted a mission and told them that they had been sent out, to labor until they had been honorably released, whether it be in six months, one year, two years or five years. He pleaded with the Elders to remember their prayers and while attending to this sacred devotion to pray that they might avoid evil, as well as to have the power to resist it. He told them to keep their minds clean and sweet and not to go any place where they would be ashamed to take their mothers with them. If they adopted this policy they would not enter the devil's territory, and if they kept out of such places they would dwell in an atmosphere where God's spirit would continually whisper to them. He told the Elders they could not do a single evil thing without having it recorded against them and that all of our good acts were properly recorded in our favor and would bring their proper rewards. He counseled the Elders to seek knowledge while in their fields of labor and pointed out how much they could learn while traveling in different missionary fields; especially if they enjoyed the whisperings of the spirit of God. He spoke of the poor advantages that were given to the boy Prophet, Joseph Smith, and yet how deeply learned the Prophet became, in the deep learning of this world, and attributed it all to the whisper-

ings of the Spirit which he possessed, and which is also in easy reach of every Elder in Israel. He told the Elders to keep their bodies clean, to bathe frequently and reminded them that the spirit of God will not dwell in an unclean tabernacle. He urged them to be neat in their appearance and in purchasing clothing to seek after that which is good and to avoid shoddy material and a stingy disposition in their purchases, because cheapness sometimes is the most expensive in the long run, and an Elder who is blessed with the privilege of representing our generous Father in heaven should seek to be generous and broadminded himself, not narrow and contracted in any respect. He told them to write to their fathers and mothers, and, if married, to their wives once a week and counseled them not to have too many correspondents, that it was expensive and occupied time that should be devoted to the work of the Lord. He wanted this counsel to go to every Elder in the mission field and regretted that time would not permit him to meet with all of them.

Just at midnight the council meeting closed and Apostle Smith offered a prayer that the Elders might be blessed in their labors and that God's blessings might be with the Saints scattered throughout Babylon; that those who gave shelter and food to the servants of God, whether in or out of the Church, might receive their reward. He prayed for our enemies, that their eyes might be opened and that they might cease from opposing the spread of righteousness upon the earth. He prayed that men's hearts might be softened toward the Elders and that they might administer to the wants of the servants of God. He blessed the mission house and rebuked from its presence the power of the destroyer and prayed that we might be successful in gathering means with which to pay the purchase price of our home.

His presence was a blessing to the Elders and Saints who had the privilege of meeting him and when he and his party said good bye at the station the Elders were loath to part with them and will long remember their visit to the Southern States Mission.

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#### BEAUTIFUL CERTIFICATES.

On page 47 of this number will be found a fac simile of some beautiful certificates. These "beautiful certificates" are only issued to those who donate toward paying for the Mission house, but if the Saints who bind the Journal, at the end of the year, will send this number back, we will fill in the amount of their contribution, together with their names, sign the same and return it to be bound with the other numbers at the close of the volume. Then they will always have a receipt for their donation and they will be given, too, a certificate issued at the time the gift is received.

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A great mind will neither give an affront nor bear it.—Horne.



## CLINCHING EVIDENCE.

(Deseret News.)

We give place today to a letter from New York about the baptism of the only surviving son of the late Sidney Rigdon, the once celebrated associate of the Prophet Joseph Smith. We draw attention to it as one more bit of corroborative evidence against the story, still repeated by the ministerial enemies of the Church, that Sidney Rigdon was responsible for the Book of Mormon, having adapted it from a romance called "The Manuscript Found," written by one Solomon Spaulding.

Apart from the fact, more recently established by the discovery of that manuscript, that there is no resemblance of any kind between it and the Book of Mormon, and that it is impossible that one was formed out of or suggested by the other, the history of Sidney Rigdon, of his career with the Campbellites, of his first acquaintance with the Prophet Joseph, preceded by the introduction of the Gospel and the Book of Mormon to him by Elder Parley P. Pratt some time after its publication, has been attested by numerous witnesses, and thoroughly establishes the falsehood of the story invented by "Mormon"-haters and repeated from numberless pulpits. Sidney Rigdon's own straightforward statement with that of Parley P. Pratt and others, duly attested, settled the matter long ago with all unbiased investigators who desired the truth.

It is well known that after the death of the Prophet Joseph, Sidney Rigdon, who had for some time pursued a rebellious course, was cut off the Church and retired from Nauvoo to Pittsburg, but that he never denied his former testimony concerning the Book of Mormon nor the divinity of the Prophet's mission. Now comes his son with the account of his father's witness to the last, concerning the falsehood of the story told by preachers and echoed by editors, about his alleged connection with the production of a book that remains a puzzle to the learned, because they will not admit the possibility of divine revelation in the present age.

However, no matter what they may reject, it is clear from the positive proofs so abundantly furnished, that the whole Spaulding story and the purported complicity with it of Sidney Rigdon, is a fabrication out of supposed incidents that never occurred, and is utterly unworthy of rational belief or serious consideration. The anti-"Mormon" agitators will have to turn to something else, in their frantic endeavors to account for the origin of the record of ancient America bearing the title of the Book of Mormon.

\* \* \* \* \*

Under date of Sept. 10, Elder Isaac B. Ball writes from the city of New York the following interesting recital of the baptism of the only surviving son of Sidney Rigdon, who stood high in the councils of the Church in its early days:

Last Thursday, Sept. 8, 1904, three Elders of Israel had the pleasure of witnessing the baptism of John W. Rigdon, only surviving son of Sidney Rigdon, once first counselor to the Prophet Joseph. The ordinance was performed by Elder John M. Macfarlane, president of this conference, in the waters of the historic Hudson river, and he was confirmed by Elder John G. McQuarrie, president of the Eastern States mission. And thus at the ripe age of 74 years, the only remaining son of Sidney Rigdon re-enters the Church of Christ, from which his father was expelled after playing a prominent part in its darkest hours. The old gentleman has wandered long and far from the fold his father once loved, but has at last found rest therein. No wonder his eyes were brimming over with tears as he received the congratulations of his newly found brothers in Christ. He returned to his home in Brooklyn.

And it is gratifying to know that the cord which has held him to the faith these many years, and which has finally drawn him within the household, is the unshaken testimony of his father to the divinity of the mission of Joseph Smith, and of the Book of Mormon. Sidney Rigdon always testified to these truths, and his son, John W., has never been able to fully escape or forget the force of them.

John W. Rigdon was born at Mentor, O. (about five miles from Kirtland), June 11, 1830. Kirtland is the place of his first recollections. He remembers the building of the temple and its dedication, whereat Sidney delivered the sermon. He remembers distinctly the terrible journey of two months in the winter of 1838 of

Joseph and Sidney and their families; the exciting times at Far West, and the imprisonment at Liberty jail of the Prophet, Hyrum, Sidney and others; the settlement at Nauvoo in the spring of 1839, and the history of that beautiful city, until in 1844 he was taken with his father to Pittsburg. He delights to call up and rehearse to friends the incidents of those old days.

His memory is truly remarkable in its vividness and detail, for he recalls events occurring in his fourth year. He has an engaging manner of telling his recollections that makes it a treat to hear them. He is a most companionable gentleman. From Pittsburg the Rigdon family moved in 1847 to Friendship, Alleghany county, N. Y. John W. studied law and was admitted to the bar in 1859. His health failing him, he and his brother Sidney traveled to Montana in 1863 to work in the gold mines. That fall they went to Salt Lake City and spent the winter, returning home in 1865 to take up the practice of law again. The last five years he has resided in Brooklyn.

In the spring of 1900 he again visited Salt Lake City, and returned in the fall. But impressions were made there never to be effaced. Conversations with friends; sights of the progress of Zion; the Temple of the Lord—these started emotions that have now fully matured.

He says his father did not talk religion to his family long after leaving Nauvoo, and did nothing tending to instruct his children in the truth, neglecting even the family prayers. Hence John W. has never affiliated with any church, if we except that at the age of 9, when he was very sick, Hyrum Smith baptized him in the Mississippi at Nauvoo.

But of late years he has been thinking of his salvation. Being prejudiced against plural marriage he began to think of uniting with the "Josephites," having been a boyhood companion of young Joseph. But in 1900 he read of a sermon delivered by him. Of this Mr. Rigdon said: "I was prejudiced in his favor until I read an assertion he made near Kansas City to the effect that, as some people had undertaken to say his father was the originator of the doctrine of plural marriage, he was there to declare that his father was not a polygamist or a lawbreaker. This turned me against him, for I knew better."

Brother Rigdon is very positive on this point, and under date of March 20, 1904, wrote the following in my diary: "In regard to the doctrine of polygamy I know that Joseph Smith, Jr., was the author of it, and introduced it into the Mormon Church in the year 1843, and had his brother Hyrum Smith take the revelation to the High Council at Nauvoo, and tell them that Joseph Smith, his brother, received the same while he was present. At the time it was introduced it created quite an excitement in the Church and a great many did not believe in it, and denounced it as a false revelation. After Joseph Smith was killed the Church started west and finally arrived in the valley of the Great Salt Lake and there it was taught publicly in the Church, and all, or most all, came to believe in it."

Besides this he relates many other incidents that go to show that Joseph taught the doctrine in Nauvoo. He says Joseph taught it to his father, Sidney; that Sidney taught it to his wife, but that she did not accept it, and spoke against the Prophet, whereat Sidney replied: "Rail on at the Church if you will, but the Lord may yet command me to take another wife."

As remarked before, it was the testimony of Sidney Rigdon to the divinity of the mission of Joseph Smith, and of the Book of Mormon, that acted as an anchor to keep his son from drifting entirely away.

Mr. Rigdon relates that after returning from Utah in 1865 he was disturbed in mind, and bent on finding out for a certainty where the Book of Mormon came from, for he had decided that Joseph had not told the truth concerning its origin. So finding his father alone one day, he said: "Father, you have ceased to preach for the Mormons. They have kicked you out. You are not connected with them any more. You are an old man, and your sands of life are nearly run. Now, as your son, I want to know where that Book of Mormon came from. You owe it to me and to your family to tell what you know about it. You were associated with Joseph Smith for fourteen years. You were imprisoned together; you were tarred and feathered together; you were sentenced to be shot together, and surely at some time he must have told you his secret. If you know where this book came from, don't go down into your grave with this secret locked in your bosom."

His father, raising his hand to heaven, replied: "My son, I have only the one

story of the Book of Mormon. If Joseph Smith did not get it where he said he got it—from the hands of an angel—then I do not know where he got it. If he had any secret he guarded it well, for he always told me the same story, and I believe he received the book as he said. I swear to God that I never wrote it. The first time I ever saw the Book of Mormon or knew there was such a man as Joseph Smith, was when Parley P. Pratt handed me the book as a bound volume in the presence of your mother and your sister, Athalia.”

This testimony has run in the son's ears ever since, and not in vain.

Mr. Rigdon has many firm friends in Utah who will rejoice with him in the step he has taken. All Saints will be pleased to learn of this action on the part of the son of one so greatly blessed of the Lord. He hopes soon to unite with the body of the Church in Zion.

#### VISITORS FROM ZION.

During the last week we have been honored by a visit from Apostle George A. Smith, who was accompanied by his wife and her father, Wilford Woodruff, the oldest son of the late President Woodruff, and Nathaniel Smith, a brother to the Apostle, Elias Smith, Jr., Miss Edith Smith and Sister Annie D. Watson, of Salt Lake. Brother William B. Dougall and wife, who is a daughter of the late President Brigham Young, who had been attending the old time telegraphers' reunion in Atlanta, joined the party here in Chattanooga. Apostle Smith held a meeting with the saints in Atlanta Friday evening, which was attended by Brother and Sister Dougall, and they all spoke words of cheer to the saints, friends and investigators who had gathered in the Good Templars' hall for the purpose of listening to them. On Sunday morning the mission home was filled with saints and friends at our regular sacrament meeting, and the visiting brethren and sisters occupied the time in bearing their testimonies and speaking words of comfort to those who had gathered at the meeting. Both of the Chattanooga papers sent reporters to the mission house, who interviewed the visitors and gave nice notices in the papers.

Apostle Smith and his wife were here in Chattanooga for almost two years, about ten years ago, while he was performing his first mission as a traveling Elder, Sister Smith labored in the office with her husband, who had charge of the office work under the direction of the mission president. As Sister Smith went over the books and reviewed her labors, recognizing her hand writing upon the records, it brought back to her mind many scenes of her missionary life. She enjoyed visiting some of her old time friends and only regretted that her stay was not longer.

The party left for the west soon after midnight on Sunday evening, but before departing the Apostle held a lengthy priesthood meeting with the office Elders, a synopsis of which will be found in the editorial page of this issue. We urge upon the elders a careful study of the synopsis of his remarks at this priesthood meeting, because they were intended for the Elders in the field as much as for those who listened to his words. We regret that all the Elders in

the mission, as well as the saints and investigators, did not have the privilege of sitting beneath the sound of his voice and of partaking of the good influence which surrounds him. There is not one in the Church who has been more devoted to its faith and more obedient to counsel than Apostle George A. Smith, and we felt honored and blessed with his presence and the presence of those who accompanied him, five of whom claimed relationship to the Prophet Joseph Smith.

#### IMPORTANT TO ELDERS.

There are too many Elders who are always late in sending in their reports. They should reach this office by Tuesday of each week, and if, for any reason, it will be impossible for an Elder to have them reach here at that time, by mailing them on Saturday, let them close up their week's work either Thursday or Friday, so all reports will be in not later than Tuesday. Do not forget this important matter.

#### REVIEWS.

"The harvest is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest," is a truth well expressing the experience of the mission, during the past month. In most districts the Elders have been overcrowded with appointments for visits, meetings, etc., and from widely scattered places requests that Elder be sent immediately to do baptizing and to perform other duties connected with their calling, have poured into headquarters in such numbers that the favors could not all be granted owing to our diminutive band of workers.

Generally, the health of the Elders has not been so good, during the past month, as heretofore; but the autumn season, which is fast approaching, will be more pleasant for traveling as the Elders do, and shall afford an opportunity for them to recuperate.

In reply to a telegram for President Rich, Elder O. E. Overson was sent to Clem, Ga., to hold a discussion with some "Campbellite" preachers. The debate lasted four hours and a quarter, when the affairs were surrendered to the Elders, who continued to hold meetings for a number of days. The Book of Mormon and other subjects were explained to the satisfaction of large, attentive audiences.

The remaining number of scheduled conferences were held by President Rich as follows:

At McDonald, Coffee Co., Ga., all the Elders of the Florida conference gathered on September 11th. Priesthood meeting was held in the forenoon, but in the afternoon public services began, with the Saints, friends and investigators of that neighborhood in attendance. The day following, after two lengthy sessions, the conference concluded and the Elders returned to their fields of labor.

The South Carolina conference was held in Charleston at the home

of Sister C. G. DuPont. The testimonies of all the Elders were heard during the two priesthood meetings and counsel and advice were given them by the mission president. At the public services the Saints and some of the friends were in attendance. The sacrament was administered and all received spiritual nourishment.

On Thursday, the 15th of September, the Elders of the North Carolina conference met at Hampstead. Two council meetings were held, in which many timely instructions and much good advice were given to the brethren. Public meetings continued until Sunday with many of the Saints in attendance. At this conference President C. F. Martineau was released from his labors in North Carolina, on account of illness, and was transferred to Ohio, where it is hoped his health will soon be regained. L. W. Johnson was appointed to succeed him as president.

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#### ARRIVALS.

September 25th, Arthur F. Lau, Soda Springs, Idaho, assigned to labor in Ohio; Hanson D. Bayles, Bluff, Utah, and Hyrum Johnson, Henefer, Utah, both appointed to labor in North Carolina.

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#### TRANSFERS.

C. E. Rowan, Alabama, to Mission office; Kenneth Molen, Kentucky, to Georgia; O. E. Overson, Mission office, to Georgia; C. F. Martineau, North Carolina, to Ohio.

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#### RELEASES.

The following named brethren were released for causes stated: Elders James W. Wright, Virginia, and Abinadi Tolman, Georgia, on account of sickness; J. C. Dewey, Florida, by his own request.

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#### RELEASES FOR OCTOBER.

Elders J. A. Kirk, Georgia; L. W. Hatch, Middle Tennessee; E. E. Randall, Alabama.

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#### DIED.

The little daughter of Brother and Sister Surrency died September 15th, at Winslow, Georgia. She, with her twin brother, who survives her, was born June 7, 1904. Her name is Tylor.

Martha Prebel Ann Jones, who was born June 3rd, 1837, died in Mississippi, June 4, 1904.

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When newspapers become so timid that they are afraid to tell the truth, or so corrupt that they can be swerved from the paths of rectitude by purchase, it will be as sad a day as when our courts may become corrupt and cowardly. When that time comes, if it ever does, the Republic will end.—Knoxville Sentinel.

And yet, how seldom we see a newspaper, even of the Sentinel caliber, bold and independent enough to dare speak the truth about Mormonism.

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How much are you going to help us? (See note elsewhere in this issue.)

*Report of Mission Conferences for Three Weeks Ending September 24, 1904.*

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused Entertainment	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Juor-Sub.	Deseret News Subscriptions
E. E. Randall .....	Alabama ..	17	1202	792	86	191	5	1011	111	3	18	52	789	2	2	.....	8	.....	2
F. J. Sorensen .....	East Tenn.	15	1218	78	50	416	82	1277	140	6	47	93	628	3	8	1	11	.....	1
J. W. Golightly .....	Florida ..	15	1043	862	22	333	3	1166	43	1	18	40	807	2	1	.....	7	.....	1
W. S. Rust .....	Georgia ..	21	1881	1897	136	460	27	1500	135	15	81	106	939	1	12	.....	1	.....	1
A. J. Aagard .....	Kentucky ..	18	1114	1428	115	840	9	1207	109	4	54	123	809	8	5	.....	1	.....	2
Elmer Kimber .....	Mid. Tenn.	15	1018	159	56	266	135	1012	23	5	40	68	510	.....	.....	.....	.....	.....	.....
F. G. Bingham .....	Mississippi	13	797	190	47	415	11	523	46	4	60	48	712	3	5	1	.....	.....	.....
L. W. Johnston .....	N. Carolina	15	1409	1083	97	283	13	805	32	4	11	58	823	.....	1	.....	15	.....	1
C. A. Wright .....	Ohio .....	15	1407	1144	735	850	.....	1982	80	2	79	63	1261	.....	1	.....	4	.....	.....
E. S. Davis .....	S. Carolina	16	1209	1180	45	407	20	450	23	2	33	45	686	1	5	.....	1	.....	.....
A. F. Jeppson .....	Virginia ..	20	1492	1214	87	368	31	1016	52	2	26	48	704	1	.....	.....	1	.....	1

## PLAY YOU ARE THE SUNSHINE.

(BALTIMORE AMERICAN.)

You say you're feeling blue, lad?  
 That things are going wrong?  
 If that's the case for true, lad,  
 Cheer up and sing a song.  
 You'll find 'twill always pay, lad,  
 For all—for me and you  
 To play we are the sunshine  
 And let the skies be blue.  
 When the skies are clear and blue, lad,  
 The world is at its best;  
 Whene'er you drop a tear, lad,  
 It saddens all the rest.  
 Smile on—don't mind the kooks, lad,  
 Just keep your own heart true—  
 Play you are the golden sunshine  
 And let the sky be blue,  
 When you are feeling blue, lad,  
 And half inclined to cry,  
 You're at the job—'tis true, lad—  
 Intended for the sky.  
 The sunshine role sits better  
 On husky chaps like you—  
 Then be the human sunbeam,  
 Let but the sky be blue.

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# ELDERS' JOURNAL

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*"If you wish to go where God is, you must be like God, or possess the principles which God possesses, for if we are not drawing towards God in principle, we are going from Him and drawing towards the devil. \* \* \* \* A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on earth. Hence it needs revelation to assist us, and give us knowledge of the things of God."*—JOSEPH SMITH.

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VOL. II.

OCTOBER 15, 1904.

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## THE RELIGION OF THE FATHERS.

(Millennial Star.)

"The religion of my father is good enough for me. What saved him will save me. He was a good man, and I shall be satisfied to go where he has gone."

My dear friend, you are not the first person whom I have heard make that statement—make it in all honesty, no doubt, and as an expression of love and reverence for the parent who has gone before into the world of spirits.

We are slow to cast aside the old in anything, and especially is this true with a religious faith that has associated with it the dear memories of father and mother; but, dear friend, even these ought to be governed by the laws of reason and subjected to the light of truth. In my discussion of this subject with you, I will not for a moment cause you unnecessary pain, if I can help it; but perhaps I can not; and I hope you will believe me when I say that anything I may present is for the sole purpose of doing you good. "Do what is right, let the consequence follow," is a line from a hymn that we sing. Truth as a two-edged sword may create a momentary pain when used to cut away error, but then, because the surgeon's knife is painful, we cannot say that it should never be used.

Very likely your father lived up to the best light that was given him; and I believe that every man who does this fills the measure of



his creation, and is accepted of God. It is only when light comes to men and they close their eyes and refuse to see it that they are under condemnation. Jesus said, "And this is the condemnation, that light is come into the world, and men love darkness rather than light." I shall not quote the rest of the passage—it may sound somewhat harsh, but you may read it for yourself. It is found in John iii.

When I hear such expressions as you have made I think of the man who closes the shutters of his house to prevent the sunlight from coming in. You know there is always a suspicion that the room is not in the best of order when that is done.

Let us see for a moment what your belief will lead us to. We read in a history which we both believe that Noah came with a message to the people of his day. It was a strange and startling message, but the people would not be moved out of the ruts of long usage. The result is well known. Then, there was Abraham. What if he had said that the religion of his father was good enough for him? He would not then have shaken off the idolatry of his forefathers, left his native land, and have become the father of the faithful. The Jews rejected Christ. They said they had Moses and the prophets. These were good enough for the fathers; then why were they not good enough for them? What about Luther, Calvin, Knox, and the rest of the reformers? I know you think that the Roman Catholic Church is not the church of God, and that the reformers did noble deeds in breaking away from it. You see in this, someone had to disagree with his father, or the reformation never could have taken place.

Because your father dug his field with a wooden spade, is no reason that you should not use a steel plow. Because he rode to church behind an easy-going horse, is no reason that you must not travel in an automobile if you have the privilege.

The fact that a belief is old is no assurance that it is true—neither a proof that it is false. Truth has no special age or dispensation. It is the same yesterday, today and forever, but men depart from truth or make it obscure, or pervert it, or mix error with it; but as gold is gold, whether in the crude rock or in the shining crown, so truth is truth in whatever condition it is found, and because men have been satisfied with gold mixed with dross is no reason why we should not desire the refined metal. I think it is the duty of all men to purge the dross from the gold, even if in the process some of their cherished treasures should have to be destroyed and then recast in a more perfect mold.

Sometimes a man does not care to talk about his religious beliefs, for fear that some of them may be proven to be wrong. Such a person is faithful to his prejudices, but not to truth. If he loved the truth, he would be willing at any time to surrender an error for a

truth. The blind following of a creed is not free from danger. It is stated when the battleship Kearsarge was wrecked on the Roncader Reef and so many brave men went down, that the captain was sailing correctly by his chart. But the map was an old one and the sunken reef was not marked down. May it not be the same with you, my friend? You may be following your creed ever so faithfully and conscientiously, but are you absolutely sure that it is correct—that it needs no revision? To be sincere is not always to be right. Christ said to His disciples: "The time cometh that whosoever killeth you will think that he doeth God's service;" and when the Master Himself was taken before Pilate, and the multitude demanded His life, they were so sure they were doing right that they shouted "His blood be on us, and our children." Paul said of Israel in his day, "I bear them record that they have a zeal of God, but not according to knowledge." They were sincere, yet because they rejected the Gospel, they missed the blessings they might have received.

I once met a man who told me he prayed to God that he would never permit any other religious faith to tempt him to leave the church to which he then belonged. This man did not pray for light and truth. He was afraid of investigation. He wanted to stay in the groove his ancestors had made. It was so easy to slide along in that. Had he changed his religious views, it would have brought him into contempt with his neighbors. He might have lost his position. His name would have been cast out as evil, no doubt; but what of that? "What doth it profit, if a man gain the whole world and lose his own soul?"

But now, dear friend, I bear you this testimony that the light has come—it has come into the world—it has come to you. Open the blinds, and let it shine into your heart and understanding. It will chase away your fears, and give you strength and courage. It will help you to set your house in order if it is disarranged. It bears within itself the evidence of its truth, for they that do shall know. It is here for you to accept or reject. Your father would no doubt have gladly seen your day, and made good use of its advantages. Who knows but that he is waiting for you to do something for yourself first and then something for him. Believe me, the best way you can honor both your father and your God is to receive the truth that comes to you, and be thankful that it came in your day and time.

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We are pleased to note the good reports that are coming in from the different Conferences. It shows that the Elders are striving to do their duty by delivering the priceless message to the people, both in the spoken and the written word.

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Children have more need of models than of critics.—Joubert.

## SHAM VIRTUES AND COUNTERFEITS.

(A Sermon by Dr. Howard L. Jones.)

On Sunday, September 4th, Dr. Jones delivered a sermon at the First Baptist Church in Chattanooga, taking for his text John 18:28, of which the following is a synopsis:

*"Pilate saith unto him, What is truth"*

Pilate's question, said Dr. Jones, is the yawn of a tired agnosticism which has encountered the counterfeits of virtue until it doubts the reality of righteousness. Its conclusions mark the point where the brain grew weary of thinking about the facts of life. Though its conclusions are faulty, its facts are interesting and valuable. It is as well to realize that every virtue has its sham as it is to know that each coin of our currency has its counterfeits. But it is as foolish to doubt the genuineness of all virtue because of these shams, as it would be to declare all coins worthless because of their counterfeits. Truth can only be represented. Its forms of expression are innumerable. It can be sung in a song, told in a poem, painted in a picture, represented in an act. And in just as many ways a lie can be told. Wherever there is the necessity of representation there is the possibility of misrepresentation.

Nothing is gained by shutting our eyes to the fact of counterfeit virtues. They are in the world and it is far better to know them than to ignore them. They are in the world because they are more easily acquired than the genuine. As long as it costs less to seem than to be, the world will be cursed with counterfeit righteousness. Bluster is cheaper than bravery, talk costs less than genuine liberality or unselfishness; fake frankness is less expensive than straightforward sincerity, and modest phrases can be made of a baser metal than the fine gold of true humility. It is wisdom to recognize all this. Nor is there anything to be gained by ignoring the danger of counterfeits. To depend upon the frankness of a friend and find that he is, after all, only a past master in the art of flattery is a threat to the peace and happiness of life. If you are in no way prepared for such shocks, before you know it you are saying, in the bitterness of some crushing disappointment, "All men are liars."

Greater than the menace of being the victim of some pietistic counterfeiter is the danger of being ourselves counterfeiters. So subtle are the temptations to traffic in the nefarious business that none of us is entirely safe. It is so easy to get credit for virtue without paying the price. A superficial view of life reveals how easy it is to "fool all the people a part of the time," but a better vision assures us that the rest of Mr. Lincoln's quaint aphorism is equally true. An unctuous manner, a long face and a convenient tremolo stop to the organ of speech have been sore temptations to men in every age, and have arrested and given ignoble satisfaction to noble ambition. The wisdom of admitting the fact of counterfeit virtues and recognizing the threat which this fact holds against the peace and happiness of life suggests the further wisdom of testing all virtue. The spiritual counterfeiter has some of the same limitations which circumscribe the man who deals in bad money. His profits depend upon keeping his counterfeits in circulation. He must palm them off on somebody or they are of no use to him. We do well to suspect the man who is always telling us of his virtues. If he intimates too often how frank he is, we will be on our guard to repel duplicity. If he makes a parade of his honesty, our hands will instinctively be upon our pocketbooks. A tropical luxuriousness of profession will make us suspect an Arctic barrenness of practice. We will be constrained to quote Emerson's words, "What you are thunders so loud that I cannot hear what you say."

We need more especially to note this sign of a counterfeit within ourselves. If we feel impelled to talk of our virtues we may be quite sure that they are not genuine. Genuine virtues need no advertisement. They enrich their possessor regardless of recognition. The counterfeiter must choose his opportunity for passing his bad coins. An uncertain light is to his liking. The counterfeit virtue is tendered on propitious occasions. It is dependent upon certain moods and ex-

ternal conditions. After dinner charity is only a counterfeit of the genuine charity which never faileth, which "suffereth long and is kind," "is not impulsive, and is not puffed up." Virtue which needs the environment of stained glass windows and the accompaniment of organ music is apt to be a worthless imitation of that which can stand the sunlight, and which rings true amid the confusion of the busy marts of trade. But, after all, the infallible test of any virtue is to compare it with that which we know is genuine. God has given us a standard of comparison. Jesus of Nazareth is God's idea of genuine manhood. Pilate had the answer to His question, if he could only have understood Him into whose face he looked. Jesus spoke no word in reply. There was no need of words. Jesus Himself was the answer. Here was a union of God and man, without which there can be no genuine, unalloyed righteousness. Here was one who served man, but received His reward from God. Man gave Him a cross, God gave Him a crown.

"What is truth?" To dwell among men living our lives as unto God and not unto men. This is the genuine and the true. And to know righteousness within ourselves is to recognize it in others. This is a far worthier ability than to be able to detect counterfeits.

The inspiration of the genuine life is the voice which it is possible for everyone to hear within, saying, "Thou art my beloved, in whom I am well pleased."

#### GREETING TO THE WORLD.

(The following article from President Lorenzo Snow was delivered at the centennial services, held in the tabernacle, Salt Lake City, 1901. As it came from the Prophet, Seer and Revelator of God's people at the opening of a new century, we reproduce it that the Saints of the South may have it in such a form that will enable them to preserve the same.)

A new century dawns upon the world today. The hundred years just completed were the most momentous in the history of man upon this planet. It would be impossible in a hundred days to make even a brief summary of the notable events, the marvelous developments, the grand achievements and the beneficial inventions and discoveries, which mark the progress of the ten decades now left behind in the ceaseless march of humanity. The very mention of the nineteenth century suggests advancement, improvement, liberty and light. Happy are we to have lived amidst its wonders and shared in the riches of its treasures of intelligence!

The lessons of the past century should have prepared us for the duties and glories of the opening era. It ought to be the age of peace, or greater progress, of the universal adoption of the golden rule. The barbarism of the past should be buried. War with its horrors should be but a memory. The aim of nations should be fraternity and mutual greatness. The welfare of humanity should be studied instead of the enrichment of a race or the extension of an empire. Awake, ye monarchs of the earth and rulers among nations, and gaze upon the scene wherein the early rays of the rising Millennial day gild the morn of the twentieth century! The power is in your hands to pave the way for the coming King of Kings, whose dominion will be over all the earth. Disband your armies; turn your weapons of strife into

implements of industry; take the yoke from the necks of the people; arbitrate your disputes; meet in royal congress, and plan for union instead of conquest, for the banishment of poverty, for the uplifting of the masses, and for the health, wealth, enlightenment and happiness of all tribes and peoples and nations. Then shall the twentieth century be to you the glory of your lives and the lustre of your crowns, and posterity shall sing your praises, while the Eternal One shall place you on high among the mighty.

Ye toiling millions who, in the sweat of your faces earn your daily bread, look up and greet the power from above which shall lift you from bondage! The day of your redemption draweth nigh. Cease to waste your wages in that which helps to keep you in want. Regard not wealth as your enemy and your employers as your oppressors. Seek for the union of capital and labor. Be provident when in prosperity. Do not become a prey to designing men who seek to stir up strife for their own selfish ends. Strive for your rights by lawful means, and desist from violence and destruction. Anarchism and lawlessness are your deadly foes. Dissipation and vice are chains that bind you to slavery. Freedom is coming for you, its light approaches as the century dawns.

Men and women of wealth, use your riches to give employment to the laborer! Take the idle from the crowded centres of population and place them on the untilled areas that await the hand of industry. Unlock your vaults, unloose your purses, and embark in enterprises that will give work to the unemployed, and relieve the wretchedness that leads to the vice and crime which curse your great cities, and that poison the moral atmosphere around you. Make others happy, and you will be happy yourselves.

As a servant of God I bear witness to the revelation of His will in the nineteenth century. It came by His own voice from the heavens, by the personal manifestation of His Son and by the ministration of holy angels. He commands all people everywhere to repent, to turn from their evil ways and unrighteous desires, to be baptized for the remission of their sin, that they may receive the Holy Ghost and come into communion with Him. He has commenced the work of redemption spoken of by all the holy prophets, sages and seers of all the ages and all the races of mankind. He will assuredly accomplish His work, and the twentieth century will mark its advancement towards the great consummation. Every unfoldment of the nineteenth century in science, in art, in mechanism, in music, in literature, in poetic fancy, in philosophical thought, was prompted by His Spirit which before long will be poured out upon all flesh that will receive it. He is the Father of us all and He desires to save and exalt us all.

In the eighty-seventh year of my age on earth I feel full of earnest desire for the benefit of humanity. I wish all a happy new year. I

hope and look for grand events to occur in the twentieth century. At its auspicious dawn I lift my hands and invoke the blessing of heaven upon the inhabitants of the earth. May the sunshine from above smile upon you. May the treasures of the ground and the fruits of the soil be brought forth freely for your good. May the light of truth chase darkness from your souls. May righteousness increase and iniquity diminish as the years of the century roll on. May justice triumph and corruption be stamped out. And may virtue and chastity and honor prevail, until evil shall be overcome and the earth shall be cleansed from wickedness! Let these sentiments, as the voice of the "Mormons" in the mountains of Utah, go forth to the whole world, and let all people know that our wish and our mission are for the blessing and salvation of the entire human race. May the twentieth century prove the happiest as it will be the grandest of all the ages of time, and may God be glorified in the victory that is coming over sin and sorrow and misery and death. Peace be unto you all!

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NOTES.

The last words of the late John P. Altgeld are brave, beautiful, true and helpful. Here they are:

"I am not discouraged. Things will right themselves. A pendulum swings one way and then another, but the steady pull of gravitation is toward the center of the earth. Any structure must be plumb if it is to endure. So it is with nations. Wrong may seem to triumph; right may seem to be defeated; but the gravitation of eternal justice is upward to the throne of God. Any political institution, if it is to endure, must be plumb with the line of justice."

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From the Scandinavian Star of August 15th we learn of an interesting event which occurred in Christiania, Norway, July 28th, 1904. A number of Elders and Saints called on King Oscar II. in his palace in Christiania. The king received the company graciously, giving them a hearty welcome and shaking each one of them by the hand. They conversed for some time on topics pertaining to the work of the Latter-day Saints. At the close of the audience, President Torgersen, in behalf of the Saints, wished his majesty God's blessings on him, his family and his subjects, whereupon the king feelingly replied: "God bless you and your people."—Millennial Star.

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AMBIGUOUS, RATHER.

The reporter was in the butcher shop the other day and was startled by the boss addressing the delivery boy like this: "Get a move on you, be lively! Break the bones in Middlekauff's chops; put Al Lambert's ribs in your basket, and, say, here is Bill Ritter's liver that he left on the counter yesterday; and take Jake Erisman's feet out of pickle and deliver them at once." "All right, sir," replied the boy, "just as quick as I saw Ed Glotfelty's leg off."—Lanark Gazette.

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Obligation is thralldom, and thralldom is hateful.—Hobbes.

# ELDERS' JOURNAL.

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OCTOBER 15, 1904.

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## EDITORIAL.

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### THE LORD'S SUPPER.

The Sacrament of the Lord's Supper is an institution of Heaven, sanctioned by the Father, taught by the Son, and continually brought to our minds by the power of the Holy Ghost. When Christ administered the last supper to His disciples, He commanded them to meet together often and partake of this Holy Supper in remembrance of His great sacrifice for the human family. When His Church was organized in this the dispensation of the fullness of times, the Saints were again commanded to faithfully observe this great law, and through the different stakes of Zion, those who have made covenants with the Lord, meet together, at least once a week, partake of these sacred emblems, and renew their covenants with God.

The Elders should avail themselves of this blessing, and when they visit families of the Saints let them see to it that the Saints also have the opportunity to partake of the Lord's Supper. We know our Elders do not have the splendid opportunities to observe this sacred law, (traveling as they do in the world) which is enjoyed by the Saints in Zion. To perform this duty, if necessary, let them take a glass of water and a piece of bread, go into their room or out into the woods, there break the bread, bless the sacrament and administer it to each other. If they will do this the Spirit of testimony, of prophecy, and the gift of tongues will be poured out upon many of our Elders; they will go forth with greater power, be able to rebuke evil spirits, heal the sick, and convince the honest in heart of the truths of the Gospel. They will have the power to draw near unto the Lord; their prayers, like the prayers of Cornelius of old, will ascend unto the Throne of God; the hearts of the people will be softened toward them, the whispering of the Spirit will warn them of danger, the food and water of this land will become sweet to their palates, there will be less sickness among them, they will obtain stronger testimonies and enjoy better health than ever experienced before in the missionary field.

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### FASTING.

Fasting is a law given us by our Father in Heaven unto which we should render obedience, if we desire the blessings that have been promised to the faithful. The first Sunday in each month

has been set apart as a regular fast day. The Saints in Zion gather together on this occasion, partake of the Lord's Supper, bear testimony to the principles of the Gospel, and build each other up in their most holy faith. While it is true that only one day in each month has been set apart for fasting and prayer, we must not overlook the fact that great blessings are to be reaped by the faithful observance of this law at other times.

When our Master sent His servants, anciently to preach the Gospel, they came back rejoicing, making a statement that even the devils were subject to their commands. Upon one occasion, however, they were unable to cast out an evil spirit; the Master informed them that there were evil spirits who would only come out by "prayer and fasting." This plainly teaches us that by this means we may obtain greater power from our Heavenly Father, and we should not restrict ourselves to merely observing one day in each month. We are here in the service of the Lord, and we are in need of His aid to enable us to faithfully perform the mission whereunto we have been called.

At times we have much sickness among the Elders, often caused through failure on their part to observe more frequently the law of fasting. We lie down at night that our minds and bodies through rest might become refreshed. How much healthier our Elders would be if they could only realize what faithful hard workers are their stomachs, and that they too need rest occasionally, just as much as other parts of the body. Some of our brethren have abused their stomachs; some of them imagine there can be no connection whatever between their stomachs and the word of wisdom.

In the Chattanooga office we have a fast-day once a week, and by observing it we bear testimony to you that we enjoy better health than we would be enjoying were we to observe it but once a month. When some of our Elders become sick, they will get better if they will only stop eating and let their stomachs catch up. We have heard of Elders who never give their stomachs a rest, but who are very energetic in rebuking some old lady for supping her tea; this kind of an Elder is sometimes removed as far away from the word of wisdom, and sometimes a great deal farther, than the old lady.

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#### A BEAUTIFUL SERMON.

Elsewhere in this issue will be found a synopsis of a beautiful sermon on "Sham Virtues and Counterfeits," delivered by Dr. Howard L. Jones at the First Baptist Church on Sunday, September 4th. A sermon like that will make a person better by hearing or reading and is so much more elevating than the bombastic trash which was formerly delivered from the same pulpit by that egotistical parvenu by the name of Brower, whose high estimation of himself was about his only virtue.



### BRITISH LAW VS. AMERICAN LAW.

The case of Mrs. Florence Maybrick furnishes an object lesson showing the difference between the British law as maintained by Great Britain and the loose, loop-holed system called law in this country. In the United States it is becoming almost impossible to either execute, or imprison for life, a murderer who can bring to his assistance the power of money. It is easy enough for money to find a cause, in American courts, for a new trial or for a commutation to life imprisonment for the death sentence, which most generally is followed in a short time with a pardon, especially if the conviction is brought about upon circumstantial evidence. In Great Britain, however, neither money nor influence can create these convenient loopholes in the interest of convicted criminals. Generally a prisoner convicted and sentenced to death, for the crime of murder, is executed within a few weeks, and that is the end of it. Mrs. Maybrick's case furnishes an example of how hard it is to escape the punishment pronounced by British courts. An American woman of wealth and influence, accused of poisoning her husband in Liverpool, England, convicted upon purely circumstantial evidence and almost universally believed to be innocent, yet for fifteen long years she has been in a British prison, during which time statesmen have been using all their influence in her behalf before success crowned their efforts and even now her freedom is not complete. The Chattanooga News gives the following status of her case:

"Mrs. Florence Maybrick, who has just arrived in this country, is known as a ticket-of-leave prisoner. That is to say, she is still answerable to British authority. If she obeys certain stipulations in her license, she is free to go her way in all countries except Great Britain. The rules that govern her liberty are as follows:

"She will forfeit her freedom if she remarries.

"She can be put in prison again if she returns to England.

"It is impossible to extradite her from any country.

"The special license provides that its holder live under the supervision of the Royal Society for the Assistance of Discharged Prisoners. Employment provided by that society must be accepted, and its rules observed.

"She must not frequent public places or associate with persons of evil reputation.

"Once every month the prisoner on ticket-of-leave must report to the police in person giving an account of the person's history. This must be verified and the report filed in Scotland Yard.

"Neglect of any of these provisions subjects the holder of the license to forfeit her provisional freedom and on the commitment of a magistrate the convict will be returned to penal servitude to undergo

the term of imprisonment that had been previously commuted. In the matter of a life prisoner this means detention until death. This custom will apply to Mrs. Maybrick. At the end of a month from her release in England, she having failed personally to report to the police, a general order will circulate from Scotland Yard for her apprehension, and if she should return to England without express permission from the Home Secretary she would be liable without further proceedings to be recommitted to the convict prison to serve until death.

"It is not the custom of the English government, however, to raise any objection to a convict at large leaving the country.

"On the contrary, the Royal Aid Society usually helps them to go abroad, and often furnishes them with means to do so. The restrictions of the license really apply once to convicts at large in the British Empire.

"All the effort made to release Mrs. Maybrick by her friends had no weight. She came out at the end of fifteen years, counted from the day she was sentenced in Liverpool.

"The only amelioration she had was being removed from the Aylesbury convict prison to a church home in Cornwall four months before her license was issued.

"In the briefest possible space, this is the status of Mrs. Maybrick. She is simply a convict on ticket-of-leave, and should she violate one of the rules of her license she would forfeit her liberty. She has come to the United States for the purpose of making a fight in the courts for a share in an estate valued at twenty millions of dollars. She claims to be an heir to property in Virginia, West Virginia and Kentucky valued at the above figure, and charges that a man by the name of Armstrong took advantage of her by bribery while she was defending herself in the English courts, on the charge of murder, and got possession of this property. Suit has already been instituted in New York against Armstrong, and a most interesting legal battle is in prospect."

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#### EDEN IN AMERICA.

In the midst of all the opposition, ridicule, slander, malice and persecution that is popular against the faith called "Mormonism," and amidst the cries of imposture, false prophet and the denunciations, on the part of the so-called Christian world, of the Modern Prophet, there is being established such a line of corroborative evidence of the truthfulness of the prophecies of Joseph Smith and of his divine mission that, even from a scientific point of view, makes it incontrovertible. That is, the world is proving the reverse of what it wants to believe about the Prophet Joseph Smith and Mormonism by every advance it makes with the onward march of truth. We give

space to the clipping below from the Toledo *Times-Bee*, as an effort of one Mr. P. P. Campbell to prove of Eden, from the Scriptures, what Joseph Smith boldly declared to the world over sixty years ago, claiming not to have received the knowledge from his own learning, but by revelation from God:

Not long since a professor in one of the Kansas educational institutions advanced the theory that the Garden of Eden was located in what is now Kansas and claiming that Adam and Eve were the original "old settlers." The Kansas City *Journal* says that it is now in receipt of a letter from P. P. Campbell, congressman from the Third Kansas district, enclosing a letter which he recently received from a constituent living in Oswego, in which the claim is set forth that Noah launched his ark at some point on the Mississippi valley. We quote from the Oswego man's letter as follows:

"Dear Mr. Congressman—I would like for you to secure an appropriation next session of congress for archaeological discoveries in the state of Mississippi to determine if the mound builders were not antediluvians, which I believe for the following reasons:

"Pour water on the rim of a fly wheel and it will run inversely as the square of the motion of wheel. That is just what Noah's ark did—floated west with the current which was 122 miles per day on the thirty-fifth principal meridian. It grounded on this meridian and was built east on the same. That it floated due west is evident, because the floods would have obliterated all air and water currents, except slight ocean currents from the equator. One would offset the other 122 miles per day, less the friction of the air, which would be 49 per cent., if I figure right, reducing the current to 62.3 miles per day. As it landed 44 longitude east Greenwich, floating 150 days (Gen. viii:3), it would locate the building spot 125 miles west of Memphis, Tenn. In Arkansas lots of gopher wood (cypress) and pitch are there yet (Gen. vi:14).

"The garden could not have been far off. Study Gen. x. critically and you will see that the river ran south; that it was eastward of a central line with the continent; that it drained a large area as indicated by the four heads of the Mississippi, the Ohio, Missouri, Arkansas and upper Mississippi; that gold in abundance, iron, copper, zinc and onyx were to be obtained in the valley of the rivers (see also Gen. iv:22). Copper and zinc make brass. The old-time Mississippi below the Arkansas fills every condition for the garden down to the smallest details and not another spot on earth will.

"The Lake Superior copper mines were worked in prehistoric times. Was it Tubal Cain? If the garden is properly located, then these old ruins in Mississippi are in exactly the right spot for the ancient city of Enoch (Gen. iv:17), and that is what the appropriation is asked for.

"I am told there are enormous walls seven and one-half miles in circumference and 25 feet high, of dressed stone laid in cement, now covered, however. I have much more recent data on the subject, but will only add: All of the old civilizations of Europe, Africa and Asia are matters of history. The antediluvians would not be. Who knows anything about the mound builders and the old civilizations of America? Nobody."

A limited number of the bound volume of the *ELDERS' JOURNAL* is now on sale at the mission office, at seventy-five cents each. The binding is of new style cloth and is not only neat but substantial.

Man yields to custom as he bows to fate—in all things ruled, mind, body and estate.—Crabbe.

It is not death; it is dying that alarms me.—Montague.

NOTES FROM THE FIELD.

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President E. S. Davis of South Carolina says: "Elder H. P. McMullin and myself baptized three in the city of Columbia, at Hampton Pond. This being the first fruits of the Elders' labors in that city since our Conference held last March."

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PRESIDENT AAGARD, of Kentucky Conference, writes of the success the Elders are having in their labors. He says that invitations to entertain Elder A. A. Johnson and himself were so numerous that they were obliged to make engagements ahead of time so as not to disappoint the people who have become friendly.

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A special dispatch from Jackson, Mississippi, to one of the Atlanta papers, gives an account of a three-winged chicken which has been placed on exhibition there by a colored preacher. All of which goes to show how utterly impossible it is for a chicken, even with the aid of an extra wing, to be swift enough to get away from a colored preacher.

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Elder A. D. Steele, writing from the Georgia Conference, says that in Macon there were six people baptized on Sept. 6, and in Augusta on Sept. 11 five were baptized. On each of these occasions the Elders had the privilege of explaining the principles of the Gospel to large crowds, who had assembled to witness the performance of the ordinance. In Macon the friends erected a large tent for the Elders, in which to hold meetings, and they were preaching almost every night.

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Brother J. F. Sanders, the presiding Elder of the little branch at Quitman, Miss., writes that affairs are in good running order and that their Sunday School is making good progress. Sunday school meets at 10 a.m., and in the afternoon at 2 o'clock they hold their regular meeting. Very recently the branch started with only six members, but already their number has grown to thirteen. The Saints of Quitman are enjoying the spirit of the Gospel and are striving to live up to all the laws and commandments of the same, and they rejoice in the knowledge of the truth.

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President F. G. Bingham, writing from Meridian, Mississippi, says in part: To our knowledge the first people to accept the Gospel in this city are Isabelle and Louise Collier and Ida Rushing. They were baptized September 4th, many people witnessing the perform-

ance of the act, some of whom expressed themselves as being forcibly impressed with the simplicity of the ordinance, but in the main it created no small stir throughout the city. While assembled in meeting, where the confirmation took place and the sacrament was administered, those newly born into the kingdom spoke convincing testimonies to the truthfulness of the religion they had embraced and all present enjoyed the influence of the Spirit.

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- Elder D. B. Foulger, writing from Jeddo, Ala., says: "On Sept. 25, a company, of President E. E. Randall, Saints, friends and myself, went to a small creek for the purpose of baptizing Sister Margaret Dees, who is of the progenies of Lehi's wayward sons. She is a dear old soul worthy to be called a saint and of becoming a member of the Church of Christ. She is of the Creek tribe, was born in Alabama, near what is known as McGillis postoffice, sixty years ago, and is well preserved in body. Brother Randall made some very inspiring remarks on the principles of the Gospel before baptizing her, and we realized the presence of the spirit of the Lord. One thing which seemed singular pertaining to this happening is that Elder Randall was promised in his blessing that he would preach to the Lamanites, and this promise was in part fulfilled, as there were a good many of that blood present.

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Two instances bearing a rather peculiar sentiment to that usually exhibited toward our Elders, and toward the cause that makes Latter-day Saints, occurred recently at widely separated places, but are breathing of the same spirit and suggestive of each other.

President C. A. Wright of the Ohio Conference, who has recently been visiting the fair at St. Louis, writes the following incident of his trip: "Sunday, Sept. 25, my mother wished to attend one of the 'outside' churches. I inquired of a gentleman where we would find a church and he invited me to go with him. He happened to be a preacher, so I introduced myself. He took me onto the stand, where I had the pleasure of offering the opening prayer and of speaking to his congregation. I told his audience of our people and of their earnest efforts to serve the Lord. My mother and a lady friend also spoke for a few moments, and at the close of the meeting many people came and shook hands with us."

The other incident in question occurred in Lunenburg county, Virginia, where there are a good many Latter-day Saints. It was reported by President A. F. Jepson of the Virginia Conference and is as follows: "A sectarian preacher of this community, while holding a series of revival meetings with the members of his church, gave those present some very valuable instructions. He said, 'I would like very much to see each of you have the faith the Book of Mormon

teaches that people should have in order for them to gain eternal life." He further instructed his listeners to be sure and entertain strangers and to seek earnestly and prayerfully after truth, as none of the preachers, who are now preaching for salaries in the different churches, are preaching the true Gospel, and that in all probability those people so much despised and are now looked upon with contempt and as teachers of false doctrine are the very ones who have the Gospel in its fullness.

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President F. J. Sorensen writes from Glenoby, Tenn., that the Saints at Void are erecting a church for their own convenience, and continues by saying: "On Sept. 25 a large crowd congregated at Ohay river to witness the performance of the baptism of four worthy persons possessing sufficient faith in God and His religion to leave the world and unite themselves with the Latter-day Saints. As we stood," he continues, "at the water's edge and explained the nature and necessity of this sacred ordinance, our thoughts drifted back to the descriptions contained in Holy Writ where multitudes gathered around our beloved Savior and His Apostles; for, from the water's edge, stretching back upon the hill and to either side for considerable distance, there were gathered a mass of people who seated themselves upon the rocks and listened attentively." He then relates an incident almost the reverse in spirit, as follows: "Elders S. L. Richards and J. H. Walton were rocked while holding a meeting in Trousdale county. One rock thrown through the window hit Elder Walton upon the head, but luckily it did nothing more than make an ugly bruise. The citizens of that neighborhood, being very bitter toward the Elders, did not interfere with the ruffians."

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#### RELEASES.

E. L. Jones, South Carolina; Leo F. Thurman, North Carolina; D. S. Warren, Mississippi. The following named brethren have recently been released on account of ill health: Jos. E. Reese, Kentucky; J. W. Nelson, Ohio; C. F. Martineau, North Carolina.

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#### DIED.

Brother Peter Black, the husband of Sister Susan Black of Oklawah, Marion county, Fla., died at his home on Sept. 6. Brother Black was firm in his convictions and died true to them.

Mr. A. E. Levi of Otway, Ohio, died Sept. 18. Mr. Levi had long been a devoted friend to the Latter-day Saints. He leaves a wife and one son, who are both faithful members of the Church. Elder W. L. Appgood conducted funeral services.

On Sept. 26, Elizabeth P. Provanx, a faithful Saint of the South Carolina Conference, passed peacefully away at Islington, Colleton county. She was ninety-nine years of age, but had kept practically well until the day she died. Elders J. G. Chadwick and L. L. Mecham conducted the funeral services.

*Report of Mission Conferences for Two Weeks Ending October 8, 1904.*

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Juor. Sub.	Deseret News Subscriptions
E. E. Randall.....	Alabama ...	15	808	652	23	232	562	75	5	13	58	492	4	7	.....	.....	.....	1
F. J. Sorensen.....	East Tenn. ...	15	779	125	17	270	903	99	3	35	50	417	1	2	.....	.....	4	1
J. W. Golightly.....	Florida ....	15	638	208	37	176	566	56	6	24	28	531	1	2	.....	.....	1	.....
W. S. Rust.....	Georgia.....	21	939	1436	128	365	670	54	3	46	53	857	.....	4	.....	.....	1	.....
A. J. Aagard.....	Kentucky....	15	594	447	85	220	584	98	1	21	54	482	2	3	.....	.....	3	.....
Elmer Kimber.....	Mid. Tenn. ...	15	718	113	99	16	678	47	1	143	34	297	.....	1	.....	.....	6	.....
F. G. Bingham.....	Mississippi ..	14	585	876	24	321	355	43	15	26	34	470	.....	3	.....	.....	1	.....
I. W. Johnston.....	N. Carolina ..	16	890	465	16	282	190	26	5	17	38	252	2	1	.....	.....	3	.....
C. A. Wright.....	Ohio.....	16	876	2245	623	243	1123	41	.....	54	43	994	.....	3	.....	.....	1	.....
E. S. Davis.....	S. Carolina ..	15	639	436	13	251	211	36	3	29	26	538	7	3	.....	.....	3	.....
A. F. Jeppson.....	Virginia.....	20	841	161	45	294	658	21	6	33	40	392	7	9	.....	.....	1	2

**EVERY-DAY PHILOSOPHY.**

(Buffalo News.)

You can climb to the top of the loftiest hill,  
You can make of yourself whatever you  
will,

If you try.

A faith you must have, rooted deep in  
your soul,  
A purpose unshaken, a firm self-control;  
Strive on, without ceasing, you'll reach to  
the goal

If you try.

You can be of some good to yourself and  
your kind,  
A name and a place in the world you can  
find,

If you work.

Wherever you turn there is plenty to do.  
The harvest is great, but the reapers are  
few:

You'll find opportunities waiting for you,  
If you work.

You can reach any standard at which you  
may aim,  
You can find the right road to the Temple  
of Fame.

If you will.

It lies thru endeavor by day and by night,  
Thru patience that never abandons a fight;  
By infinite toil you can climb to the height,  
If you will.

You must meet all reverses and never give  
in,

You must spend little time planning how to  
begin,

If you win.

But take off your coat and go into the fray  
And stay by your task; there is no other  
way;

You must wait for no future, but labor  
today,

If you win.

You will find that the tide of misfortune  
is swift,

Don't expect other people to give you a  
lift,

If you drift.

The adage is old that the world gives a  
call

To the man who keeps striving, whatever  
befall;

You will find that a wreck is the end of  
it all,

If you drift.

You will learn that the palsy of life is de-  
lay.

That fortune will beckon and then flee  
away,

If you wait.

For this is the mystical edict of fate,  
But once opportunity knocks at our gate,  
And after that call 'tis forever too late,  
If you wait.

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ELDER BEN. E. RICH, OF THE SOUTHERN STATES MISSION

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*"We came to this earth that we might have a body and present it pure before God in the Celestial Kingdom. The great principle of happiness consists in having a body. The devil has no body, and herein is his punishment. He is pleased when he can obtain the tabernacle of man, and when cast out by the Savior he asked to go into the herd of swine, showing that he would prefer a swine's body to having none."—JOSEPH SMITH.*

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## THE BOOK OF MORMON.

(On April 29th, 1900, Elder Ben. L. Rich, by invitation, appeared before the Ohio Liberal Society at Cincinnati to deliver a lecture upon the Book of Mormon. The G. A. R. Hall was well filled with an appreciative audience and the young man received marked attention. At the close, fifty minutes were devoted by the congregation in asking questions. After the rendition of a beautiful musical program, the chairman introduced the speaker as a young man who was worthy the respect due a gentleman and who would be found fully able to take care of himself. The following is a report of the lecture:)

### LADIES AND GENTLEMEN:

There is probably no cause so universally discussed, and yet of which so little is known, as the one termed "Mormonism." Most undoubtedly you have all heard of, or read about the "Mormon" people, but probably this is the first opportunity the majority of this audience has ever had of actually seeing a real live "Mormon." By our pious brethren we are branded as a stigma upon our pure civilization. But let those who may raise aspersions upon our people, please to give us an impartial account of their own, and we shall be satisfied. I was born of "Mormon" parents, have been raised in the faith of my fathers, and nearly all my life have breathed "Mormon" atmosphere. But until I came East and was made to view myself as others see me, I did not know what a very bad, wicked man I really was. To say that the "Mormon" people and their belief have been erroneously and sinfully abused and misrepresented, is to speak the truth but mildly. "Mormonism" as it is, not as our enemies would have it be, possesses beauty, intelligence, truth and purity. An enforcement of its teach-



ings tends to the development of man morally, spiritually and physically. The practice of its precepts inspires virtue and progression. It looks forward to a perfect consummation of the brotherhood of man, when all men will enjoy the inherent prerogatives of their birth, bound together in mutual co-operation under freedom, truth and righteousness. Such are the purposes and intentions of "Mormonism." Its enemies, however, have put upon its clear brow a repulsive and hideous mask; and thus disfigured and masqueraded, it is exposed to the taunts and mockery of a thoughtless and fickle rabble. Knowing whereof I speak, I hold up before the gaze of all men the Mormon people, as a class, and challenge comparison in patriotism, in education, in morality, in tolerance, freedom and humanity, with any other class of mortals; and candidly ask for their parallel, go where you will upon the face of this broad land. Our cause is persecuted largely by a frightened priestcraft—fearful lest it be overthrown and reach a premature doom. Professed followers of the meek and lowly Jesus, who apparently forget the commandments, "Thou shalt not lie; thou shalt not bear false witness against thy neighbor" are the cause of our misrepresentation. Because of religious fanaticism and bigotry the Mormon adherents were expelled from the confines of a Christian civilization; and in Christian America, Mormon blood has been made to flow like water. In the name of religion and by religious people some of the most inhuman crimes that have crimsoned the pages of history, have been committed. And I ask you to look well into the history of our cause, and see for yourselves if our wide-spread unpopularity cannot be traced to the same religious, unfair and narrow source.

Do not judge our cause from the standpoint of our avowed enemies. Disabuse your minds of prejudice, consider the supporters of "Mormonism" sincere, moral and intelligent; view them and their cause in the light of true American tolerance, determined to give honorable treatment and hear the support of both sides, with an unbiased brain, before passing judgment. Remember that while I am a "Mormon" I do not surrender my rights as a gentleman, and in the presence of ladies and gentlemen I only ask the respect due a gentleman. You may not believe my religion; you may consider me deluded, you may ridicule my faith; but to me my Church and its teachings are most dear. I am thoroughly sincere in my convictions, and ask that my belief may be treated with fairness, liberality and reasonable consideration.

From the religious enthusiast a "Mormon" Elder receives the arguments of abuse, denunciation and ridicule, but from liberal minds he expects more humane and consistent treatment.

The religious organization to which I belong is the Church of Je-

sus Christ of Latter-day Saints. It is falsely called the "Mormon" church and its teachings, "Mormonism," because it affirms the Divine authenticity of the Book of Mormon.

The Book of Mormon purports to be a history of the ancient inhabitants of America, the progenitors of the Indian. It holds that a people left the old world many centuries ago, and were led by the hand of God to the land now called "America." The first colony came to this continent soon after the confusion at Babel, when people were scattered upon "all the face of the earth." Here they lived, prospered and flourished for a time, until finally through wickedness and by internal dissention they became exterminated. A history of themselves, which they kept, and a scanty compilation of which the Book of Mormon contains, was found by a people who subsequently inhabited the hemisphere. The second colony, with which the Book of Mormon deals principally, left Jerusalem, under the leadership of one Lehi, shortly before the Babylonian captivity of the Jews. They set sail from the Arabian sea and under trying circumstances, landed on the western coast of South America, near the present site of Valparaiso, Chili. This transpired in the sixth century before Christ. The story is a long one, and as I am to give reason for my belief in the Book of Mormon and not to give narrative of the people which it records, my account must be curtailed. After the death of Lehi, the patriarch or leader of the little colony, a division of the people was effected through the jealousy of brothers, and two tribes or nations resulted, one called Lamanites after Laman, a son of Lehi, and the other Nephites, after Nephi, brother of Laman. Years passed, the inhabitants of the new world grew in numbers, expanded and quarreled. One nation tended towards civilization and advancement; the other by indolence and debauchery deteriorated, and in the course of years became an inferior and benighted people.

However, in the third or fourth century after Christ, the condition of the better class was wickedness itself. In a frightful war of extermination the race known as the Nephites was blotted out, or what remained became absorbed in the numbers of the Lamanites. Divisions arose, clans, tribes and nations broke off and grew away from each other. Some retained many of the arts of civilization; others retrograded. In 1492 Columbus discovered a remnant of this Lamanite nation and called them Indians. To this day scientists are unable to divine the direct origin of this copper colored race.

The Book of Mormon holds that among the people known as Nephites there lived prophets and Holy Men of God. Some wrote histories of the travels and wars of the people, others wrote prophecies and exhortations, while others recorded the ministry of Christ, upon this continent after his resurrection, and of His teachings and com-

mandments. Many of these writings were handed down from one dynasty to another, from one ruler to another, until the time of a prophet named Mormon, who engraved upon metallic plates a compilation or an abridgement of nearly all these records. He condensed the writings into a small volume, gave each section or book the name of its original author, and entrusted the keeping of the work to his son, who finished the work and hid it away in the earth. The metal book has been described as a volume of thin gold sheets, of the thickness of common tin, engraved on both sides and bound or fastened on one edge by three rings; in dimensions it measured about eight inches in length, seven in width and six in thickness.

On the night of September 23, 1823, Joseph Smith, a young man of eighteen years, while engaged in fervent and faithful prayer, received an answer to his supplications by the manifestation of a heavenly messenger, an angel who gave his name as Moroni; said that he had lived upon this continent long ago, the last of a succession of prophets; said that his father's name was Mormon, also a prophet, who had compiled a set of records of the ancient occupants of this continent which contained a fullness of the gospel of Christ.

Joseph was told many things about the race of man and its destiny, about the apostacy from the gospel established of Christ; and was promised on condition of his faithfulness, purity and chastity that he would be made an instrument in instituting under truth, a mighty reformation of the human family. He was told that throughout the world his name would be held for good by those who love and know the truth, and for evil by the wicked and unenlightened. The resting place of the records was made known, and instructions given concerning their translation and his preparation for his life's labors. After an elapse of four years Joseph Smith obtained the plates from their place of deposit, a hill twenty-five miles southwest of Rochester, N. Y., and with much difficulty incident to the severest kind of persecution, translated them. In 1829 the Book was published. Since then it has been printed in every language of the civilized world.

Such in extreme brevity, eliminating much that would interest and instruct, is the account of the Book of Mormon.

It is considered very unpopular to believe in the manifestation of angels nowadays, and some say it is not fashionable to believe even in a God. I do not know, I am sure, what you may think of a person who honestly and sincerely believes in the genuineness and truthfulness of the Book of Mormon. But there are thousands of men in intelligence who peer the peers and who not without cause or reason accept the Book of Mormon and affirm it to be what it purports. If it is true it contains the secret of human salvation. If it is false, while it will elevate the human family by moral precepts and admo-

nitions, it should be exposed and held up before the gaze of men as an object lesson of the frailties of falsehood. But until it is justly disproved, no man has the right to question the motives, or ridicule the belief of its adherents. No reasonable, fair person can have the arrogance to say it is an imposition. When the Book was published men tried to account for its origin. It created a violent disturbance in all the Christian world. That it was of mere human origin the majority thought then, and to this day think, if, indeed, they can be said to think, that it is other than what is claimed for it by its supporters. Speculation became rife, and bright intellects endeavored to account for its authorship. Many and varied were the arguments advanced against the boy prophet and his works; but unless accompanied by brute force, spurned on by ignorance and ill-directed zeal, each and every argument fell piteously and helplessly to the ground. For want of a better argument, which since, though, has shown to what deception, prejudice and bigotry will resort, the religious opponents proclaimed that it was a new revelation and that as such it must be false, for said they: "Revelations have long since ceased. God has sealed up the heavens and has withdrawn himself from the human family for nearly two thousand years." Thus they reasoned. Not thinking for a moment that *they* might have changed, not God, as a reason of which they did not receive revelation. They supported their wild assertions by shallow perversions of the scripture. But that objection has long since fallen. The objection is as inconsistent as it is unscriptural, and as unnatural as it is unreal.

Scripture does not prohibit revelation. On the other hand it shows the utter impossibility of righteous permanency without it. Continuous and new revelation is to church what a main spring is to a watch, what heat is to fire, what savor is to salt, and what a rudder is to the ship; without it, the church crumbles away in decay, becomes decrepit and childish. Because of the lack of revelation, look upon Christendom today and contemplate its fickleness, its inconsistencies, its divisions and its superstitions. This argument of revelation against the Book of Mormon lacking reason and stability, another must be found. It was said, knowing that such a work could not have been written by Joseph Smith, who was unlearned in worldly sciences and unschooled in literature and the classics, that Sidney Rigdon, a bright character in church history, was the real author of the Book, and had hidden his imposition behind Joseph Smith. No attempt at explanation was given, however, why Mr. Rigdon should have used Joseph for his cloak. But this objection or explanation fell when it was proven that at the time of the publication of the Book of Mormon Sidney Rigdon was a Campbellite minister in the wilds of Ohio, and until years after did not know the existence of Joseph Smith or

the Book of Mormon. Then the opponents of "Mormonism" believed they had found proof of the so-called deception when they found within the Book this fact, that since it was a book of books, each book given the name of its author, the same style of diction and manner of writing appeared in most of the books. And it was contended that various authors could not use the same style of writing; and since the same style was found throughout the several books, under the names of different composers, that necessarily the Book was written by the same author; and, therefore, it was false. This explanation gained credence; but it too was doomed to the same end as its predecessors. The Book of Mormon purports to be a book of books, of several writers, but says that it was compiled and abridged by Mormon. It is perfectly natural that in his paraphrases he would observe his originality in the books he abridged. Indeed, it would be most detrimental to the Book were this not the case. However, several of the sections were not abridged; and in them we find a marked difference of manner and style from the records rewritten by Mormon. This fact makes the work more consistent. Instead of becoming an argument against, this objection brings out an argument in favor of the Book of Mormon.

(To Be Continued.)

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### STREET MEETINGS.

(By ALBERT CHOULES.)

Street work should receive special study as it seems to be a special calling. Hold your meetings in as prominent and respectable part of the city as possible. Study the disposition of the people of the district. Commence meetings by singing (if only a verse) making the distinction between religious and other meetings. The remarks should be on the first principles of the Gospel, not advancing any question that cannot be proven from the written word. Be humble, but earnest in speaking.

Let the spirit of the Lord dictate the subject on which you should speak, as what will be well for one evening may not be suitable for another. Bear in mind that it is not always the eloquence of speech, but the spirit that brings conviction to the heart. Sell as many books as possible, giving the people to understand they are worth their price. Keep a variety of tracts for distribution, so the people are not always getting the same kind.

Invite hearers to your lodgings (which should be in a respectable part of the city) if any wish to converse on the Gospel, giving the public to understand that your doors are always open to seekers after truth.

Holding many meetings will usually create a liking for street work.

Bear your testimony to the divinity of your mission when you think it wise. Do not get discouraged. Pass the time of day with those you often see at your meetings, always trying to make friends. And, as in my opinion there is no set rule we can all go by, we should keep ourselves in subjection to the Spirit of the Lord, that we might know from Him of the best method to be used in our district.

### SUPERSTITIONS.

(Juvenile Instructor.)

There is something curious about superstitions. In the first place, they are not limited to the uncivilized or semi-civilized peoples. In highly civilized countries they exist; and they are not confined to the ignorant classes. Then people are troubled by superstitions which they do not believe in. They are often governed by them when they think it foolish to give them any consideration whatever.

It is said that Malays will never pay out money on Fridays; since, if they do so, they are likely to be overtaken by penury. They never shave or cut their nails on Saturday; if they did, they would always be in trouble or die quickly. For one to sleep in the afternoon means that he shortens life. In their country is a bird called the rowk-rowk which never builds a nest but lives in the fields. The Malays say that whoever obtains a rowk-rowk's nest and puts it on his head, becomes at once invisible. They profess a belief that there is somewhere such a nest.

When there is an eclipse of the sun or moon, they abstain from food and perform ablutions that no contagious disease may overtake them. Whenever a crow caws near a Malay's house it means death to some one of the inmates. Dreaming of jumping a brooklet is a sign that death will ensue in a short time, and the unhappy man at once begins the distribution of alms that his life may be prolonged as much as possible.

In a note upon the origin of the Salvation Army the following account of the selection of the title is given by *London Opinion*: William Booth, the younger, one day wrote at his father's dictation the words: "The Christian mission is a voluntary army." Suddenly Mr. Booth leaned over his son's shoulder and substituted the word "salvation" for "voluntary." Thus was the Salvation Army born. And the addition of the various military titles followed naturally, though curiously enough that of captain was originally intended to be nautical, in order to please the Whitby fishermen. As for Mr. Booth's title of general, the credit for it belongs to Capt. Cadman, who one day announced him at a meeting as the general of the Salvation Army, and that has stuck to him ever since.—*Chattanooga Times*.

According to Herodotus, the ancient city of Babylon stood on a broad, level plain and was an exact square of fourteen miles each way, making the entire circuit of the city fifty-six miles. It was protected both by a wall and a moat, the latter being broad and deep and kept constantly filled with water. But the wall was the wonder of wonders, being 93 1-3 feet in width and an even 200 feet in height. This monster barrier was provided with 100 gates, all of solid brass, the lintels and side pieces being in bronze. Cross walls ran along the banks of the Euphrates, each provided with twenty-five gates, which corresponded to the number of streets running in each direction from the river. The most remarkable edifice inside the wall was the temple of Bel, a pyramid of eight square stadia. On the summit of this pyramid stood a pure gold image of Bel forty feet high, two other smaller figures of the same precious metal and a golden table forty feet long and fifteen feet wide. This wonderful city first came prominently into the history of the world in the year 747 B. C., but since the time of Alexander the Great it has been a ruin, the site having at one time been entirely lost.—*From Associated Press*.

# ELDERS' JOURNAL.

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NOVEMBER 1, 1934.

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## EDITORIAL.

### HOW SINS ARE BLOTTED OUT.

"And again, by way of commandment to the Church concerning the manner of baptism: All those who humble themselves before God, and desire to be baptized and come forth with broken hearts and contrite spirits, and witness before the Church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve Him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into His Church." Doc. and Cov., Sec. xx., 37.

The questions have been raised several times recently: Is it possible to obtain a remission of sins? If so, how and when does this take place? The foregoing quotation from the Doctrine and Covenants really contains sufficient explanation to the inquiries, but we find that it is often necessary to harmonize the revelations of God to His Modern Prophet with the revelations in the Bible in order to reconcile the seeker after truth that a perfect unity exists.

It is not our purpose here to go into details, or to follow closely the history of this sacred agreement, between God and His children, but it may be well to mention a few facts in passing.

Adam first made sacrifice to the Lord as an offering for sin, but it was not until the dispensation of Moses that the records of God's chosen people became replete with scheduled sins and with punishments or ceremonies as fixed penalties, which, when paid, entitled the offender to enter back into the congregations of Israel. In the Meridian of Times, Jesus established a perfect plan of salvation, which we call the Gospel. It was at the beginning of this Gospel that John came bounding through the wilderness preaching "The baptism of repentance for the remission of sins."

To this point the history, on the subject, seems justifiable and consistent; yet a suggestion or an intimation upon the righteousness of such an institution is often repugnant to the student of history; not because of the practice of this heaven-born principle, but because of the abuse that it has received in times which followed those already stated. It is probably needless to say that this abuse reached its zenith in the days of Johann Tetzel, the Dominican monk, who by his disreputable sale of indulgences at public auction, "put the last straw

on the camel's back," so to speak, breaking forever the power of the Catholic Church, which so long had held full control of the people, and provoked Luther until he posted his 95 theses in Whitenberg in 1715. But let us not look at man's interpretation of this subject. It is as a part of the perfect plan of salvation, which being perfect could not be made more perfect as infinite man has seemingly failed to understand, that we wish to view it.

Probably the essential thing to be remembered is that Christ's servants were in possession of authority to officiate in all the ordinances of the Gospel. He said unto them, "Ye have not chosen Me, but I have chosen you." A decided difference from having, themselves, chosen Christ. To Peter had been given the keys of the Kingdom, "that whatsoever he bound on earth should be bound in heaven." Keeping this thought in mind, let us add that by repentance we get forgiveness of sins, and by water baptism these sins are blotted out of God's book of remembrance. This is verified by Mark i., 4, "John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins. Peter preached it, after the death and ascension of Jesus, in his first Gospel sermon, Acts ii., 38, "Repent and be baptized for the remission of sins." Ananias was in harmony with this teaching when he said to Paul, "And now why tarriest thou? Arise and be baptized and wash away your sins."

That this ordinance was worthless and lacked the stamp of God's approval, where the individual officiating was without that authority given to Peter and the other Apostles, was shown by the practices of the Former-day Saints. A conspicuous example occurred at Ephesus, Acts xix., 1-12.

When Christ said, John xx., 23, "Whoever sins ye remit they are remitted; and whosoever sins ye retain, they are retained," He was "in earnest." He was speaking to his authorized servants; He had established a plan whereby mankind could get forgiveness of sins and have those sins washed away; this was by Godly repentance and water baptism, by those holding His divine authority, and aside from this plan there is no way whereby mankind can have his sins forgiven and blotted out.

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#### PERMANENT HOME FOR THE NORTHERN STATES MISSION.

Saturday's Daily Deseret Evening News contained two beautiful pictures of the Latter-day Saints' mission house, on the corner of Monroe and Paulina streets, Chicago. One picture showed a view of the structure externally, while the other was a peep into the auditorium. The following is a clipping which accompanied the cuts:

"The building was formerly the property of the First United Pres-



byterian church, which disposed of it owing to having joined hands with another branch of the same denomination. The property is centrally located and the church is a brick structure with an auditorium capable of seating 600 people. The chapel room down stairs will seat about 350, while in the basement there are three rooms suitable for Sunday school purposes, also a kitchen, dining room and minister's study. Attached to the church is a parsonage with 12 rooms, closets, bathroom and basement, making it quite suitable for mission headquarters. The church proper has walnut pews, an excellent pipe organ, and nicely carpeted floors, while the building throughout is lighted by gas and heated with hot air. Negotiations for the property were started six months ago by President Asahel H. Woodruff, but only recently was the deal closed and the deeds recorded. The latter are now in the hands of President Joseph F. Smith, as trustee-in-trust.

"This is perhaps the finest church building owned by the Latter-day Saints outside of Zion. In it meetings are held every Sunday, and already its use has materially increased the attendance at these gatherings. Sunday school is held at 10 a. m. and regular services at 11:30 a. m. and 7:30 p. m. The address is 141 S. Paulina street, and visitors from Zion are cordially invited to call while in Chicago. The place is in charge of Elder German E. Ellsworth, of Lehi, formerly secretary of the Northern States Mission, but now president, succeeding Elder Asahel H. Woodruff in this position."

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#### TRACTING.

(By JOHN O. MELLOR.)

In the majority of cases the first visit with the members of a household will condition largely the success one will have in presenting the message to them. Care should be taken to get their good will and friendship, as far as possible, by courtesy and kindly demeanor. Also, to arouse their interest and impress upon them the value of the series of tracts, as part of the pure Gospel of Jesus Christ. If one succeeds in making these three points, the way is certainly paved for the proper presentation of the plan of salvation.

Some time ago, while I was visiting a new district, a certain lady accepted a tract from me, and then, after I had gone a few rods, she gave it to a child which was running up and down the walk. On my way back, I took the literature from the little fellow very gently, and gave him a penny, that he might not feel that he had been robbed. The mother noticed what I had done, but did not approach to say anything.

The following week, when I was going over the district with the

second tract, I called at the house again. It was no surprise to me when she made an explanation; but I was surprised at the number of suggestive questions she asked me concerning the principles of the Gospel and the great interest she manifested in the same. She had borrowed the first tracts from her neighbor, and had digested them as far as she was able without further explanation. I had failed, until after the incident with the child, to impress upon her the value of the folded tracts.

For the first visit, "Glad Tidings of Great Joy," or "First Principles of the Gospel," together with the "Articles of Faith," will be found, perhaps, to give the most general satisfaction. "The Apostasy from the Gospel," folded with some other tract, may be used very effectively for the second visit. For this purpose many of the missionaries use "Rays of Living Light, No. 6," in combination with "Is Belief Alone Sufficient?" or "Is Baptism Essential to Salvation?"

In making the third visit, literature on the restoration of the Gospel should be presented and explained. "Necessity of Revelation" is a very appropriate tract to be distributed with "The Restoration of the Everlasting Gospel."

It should be made a point, during the three visits, to discuss the principles of the Gospel as much as possible, bearing a short testimony whenever it can be done consistently. One conversation will usually correct far more than a number of tracts, and it is certainly a safer criterion to be used in estimating the day's labor among strangers.

Opportunities, too, are presented while tracting for the disposal of books, so that it is always well to have a number of these along in addition to the tracts. Whenever a book can be sold, it is one point scored; for the person who is interested enough to buy a book will usually investigate the message, to some extent, at least.

In going from house to house it is well to avoid heated discussions. We are bound to meet those who are bitterly opposed to truth, and who would persecute us without the slightest provocation. But I think in too many instances we heap persecution upon ourselves. I have engaged in protracted argument many times, both during tracting and after services on the street, but I have never seen any good results from it. This has been the experience of all the Elders whom I have talked with on the subject.

The message should be explained to the people calmly and clearly in the spirit of testimony. It is not wise to attempt to force the Gospel upon any man; neither is it the proper thing to hurl bombs at his temple of worship while he occupies it, perhaps unconscious of the danger he is in. The correct thing to do is to build for him a more

imposing structure, one better adapted to his needs and proper development in every way, and then give him the privilege of moving into it.

In relation to the time for tracting, this will depend more or less upon the locality. In Yorkshire I find more people at home on Tuesday, Wednesday and Thursday, and these days are generally better suited to our purpose. On Monday and Saturday they visit in this section, and Friday is the day for general household cleaning or "fetting," as it is provincially called.

The three visits with tracts would best be made during three consecutive weeks. So far as I have been able to observe, the majority of the people in this neighborhood postpone their theological reading until Sunday. And if the Sabbath day does not intervene between the first and second visit it will be found, in most instances, that they have not read the literature, or else have skimmed over it in such a way that they have gained no definite impression whatever.

The work will be more satisfactory, and more conversations will be had if the district gone over with second and third tracts also before the end of the month. Otherwise, the periods between the respective visits are too long for the best interest to be maintained. Where the people work in mills and factories as universally as they do here it is better to do the tracting as much as possible toward evening, when they are at home resting from work.

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The Archbishop of Canterbury, Rev. Randall Davidson, who is visiting in America, said, in a sermon recently :

"You in the United States are face to face with problems bewildering in their greatness and perplexity. No Christian nation has ever before now in the world's history had to deal with such a gigantic transfer to its shores of people of other creeds and tongues and races, in different stages of civilization, who have got to be assimilated and combined and nationalized, and that speedily, if harm and confusion are not to ensue. It raises—is it no so?—almost novel questions about the perilous suggestion of the incoming hosts in great racial groups, and about the stamina, moral and physical, of more who now mainly come. Nothing, I suppose, is more clear in the world's past history than that the chief co-ordinating force—where co-ordination was difficult—has been religious force. For us is the power of the Gospel of Jesus Christ. How you may best bring that force to bear I am not presumptuous enough to try to know. When and with what speed and through what channels, direct or indirect, it can be done, I dare not even guess. But no Christian man, I imagine, will gainsay the truth that if the thing is to be done at all, it is the gospel that must do it."

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Dr. John H. Reider, of the Mexican Bureau of Colonization, announces that arrangements have been completed with the Mormon authorities of Utah for the location of several additional colonies in Mexico. It is probable that several hundred Mormon families will be located in the state of Michoacan. Some time ago W. W. Cluff and H. R. Kline, of Salt Lake City, inspected a timber tract of 45,000 acres in that state, and it is understood that this tract will be taken over for colonization purposes—*Teton Peak*.

**IMPORTANT TO ELDERS.**

One mark, in the little circle on first-class mail, indicates the number of letters, and the other the number of papers and packages that are forwarded through the conference office at Mission headquarters. The figures have no reference to anything from the commissary department or the Mission office.

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The Elders of the European mission were requested to write a brief article on the methods of conducting street meetings and of tracting. Some of the results of that request were published in the *Millennial Star*. They were nice pieces and contained suggestions of value to all those engaged in missionary work. We reproduce, in another place of this issue, two of these articles, and trust that they will be read with profit.

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E. E. RANDALL, who has been presiding over the Alabama Conference for the past eleven months, is now on his way home. Elder Randall labored first in Southwest Virginia Conference, of the Middle States Mission, and then in the North Ohio Conference, from which field he was transferred to Alabama. Elder D. B. Foulger, lately from the Virginia Conference, has been appointed to succeed him as president of the conference.

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In case circumstances are such that an Elder, or pair of Elders, have no report, the blank form must be sent in, properly signed and containing address for the next mail. This is essential to the mission records, as without it they are incomplete, and obviates the necessity of holding mail over until next report. Any comment relative to a report or any explanation referring to the address thereon, should be written upon the back of the report. Nothing foreign to the report should appear upon it. If these instructions are followed any one looking over the records in years to come will be able to do so without misjudging the Elders in their missionary labors.

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ELDER J. H. HARDY, of Vernal, Utah, who has been in the mission for the past two years, left for his home on the 22d of last month. He was accompanied by his wife, Rose M., their three children and Miss Alice Reynolds, sister of Mrs. Hardy, who have been in the mission since June, spending most all of their time in Atlanta. Elder Hardy first labored in the Mississippi conference, part of the time as its Presiding Elder, but for the past 16 months has been working at the mission office, where he served in various capacities, having been "commissary man," bookkeeper and secretary; the last position being held by him until his release. Elder Hardy loved to work and loved

the people he had to deal with. His labors were appreciated by the Mission President, who chose him first as second counselor and afterward, at the release of H. B. Elder, as first. Elder Hardy is a man of business training and ability, a tireless worker and an enthusiastic advocate of the Restored Gospel, Christ's plan of salvation.

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#### REVIEW.

Climatic conditions throughout the south have been favorable the past month for effectual work, notwithstanding the fact that in some districts incessant rains have made it disagreeable, for the Elders, traveling in the country districts. The record of tracts distributed, books sold, visits, revisits, conversations, baptisms, etc., speak of the success which the brethren are having through their persistent efforts, and also shows that there is considerable interest being manifested toward the Gospel. In fact, it seems that there never has been a time better adapted and offering more opportunity to teach the Gospel to the people in the south. Joel's promise, that the spirit of the Lord is to be poured out upon all flesh in the latter days is apparently coming with an increase of quantity and extending its bounds until the effects are in evidence on every hand. We receive many letters testifying of the gifts of the Spirit being made manifest among those who are seeking after truth in accordance with the promise made by the Elders, "Ye shall know of the doctrine, whether it be of God or whether I speak of myself." These gifts, as they are divided among the people by the Spirit, are being made manifest through dreams, visions, healings, and in various ways. This is natural and in keeping with the explanation in I Cor. xii., also with the experience of Lehi, who was shown the destiny of his seed, in a dream, he exclaimed, "I have dreamed a dream," or in other words, "I have seen a vision." In contrast to what some of the reports were, a number of months past, the report of the East Tennessee Conference is conspicuously noticeable. Others have continued equally good, which is also commendable. We feel to make special mention of one week's report by Elders A. J. Kirk and J. B. Mathie, of the Georgia Conference, who, though laboring in a bitter county, without purse or script, sold 30 books, four being Books of Mormon, and distributed 5 books otherwise. The balance of their report was in proportion.

Accounts of successful branch conferences have been sent from Bradleyton, Ala.; Haran, Rome school-house, Carrol county, and Smyth county, Va., and from Coalmont, East Tennessee.

The Elders have been exceptionally well treated, but a few threats were made against them in some communities. We copy the following note to Elders W. L. Apgood and C. S. Jones, written from Hillsboro, Ohio:

"We, as a community, hereby notify all Mormon preachers to leave this community within 24 hours, and if they do not they may expect to take whatever comes, a coat of tar and feathers, if necessary, and if friends interfere they will get a dose of the same.—Community."

Good health once more prevails among the elders. During the extremely hot weather quite a number of our missionaries were attacked with malaria, fever and chills, which resulted in a good many transfers and several releases. Of this number Elder J. S. Sims, of the South Carolina Conference, had the most violent attack. A family of friends at Pregnalls, with the assistance of Elder Levi C. Ward, his companion, gave him every attention until J. H. Hardy went to that place from Mission Office and took him to Atlanta, where he soon recovered. On being well enough to travel he was released to return home.

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#### ARRIVALS.

October 18, John A. Mecham, Wallsburg, Utah, assigned to labor in Kentucky. Thomas P. John, West Portage, Utah, assigned to labor in East Tennessee.

October 24, Carl K. Conrad, Salt Lake City, Utah, assigned to labor in Ohio. Laurence Johnson, Preston, Ida; Jacob A. Paton, Preston, Idaho, both assigned to labor in Alabama. Joshua Finlinson, Oak City, Utah; Jense C. Anderson, Oak City, Utah, both assigned to labor in South Carolina, Duncan Stoddard, Downey, Idaho, assigned to labor in Florida.

October 28, Wm. D. Bocker, Salt Lake City, Utah, assigned to labor in Florida.

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#### RELEASES.

J. H. Hardy, Mission office. J. S. Sims, South Carolina, on account of sickness.

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#### DIED.

Sister Florence Price, of Mt. Olive, N. C., died on the 12th of October of heart failure. She leaves a husband, three children and many friends to mourn her loss.

Robert Roosevelt, the little son of G. M. Price, died October 13th. He was one year and three days old. Funeral services were conducted at the graveyard by Elder S. H. Price.

Isham Bodiford, of the Alabama Conference, died August 30. He was 70 years of age and has been a faithful Latter-day Saint since 1895, the date of his baptism into the Church. He has shared in several mobbings the Elders have received in the vicinity of his home. A wife and three children survive him.

Andrew M. Grice, youngest son of Samuel and Sarah E. Grice, died October 11 at McKendry, W. Va., in the miner's hospital. Brother Grice was born December 18, 1883. He recently left his home on Back Creek, Roanoke Co., Va., to work in the mines, where, by some accident, a keg of powder took fire and exploded injuring him severely. After nineteen days of intense suffering he succumbed to his injuries. His remains were taken home for burial. A great many of his relatives and friends attended the funeral services, which were conducted by Elder C. O. Richmond.

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Curiosity is as much the parent of attention as attention is of memory.—Whately.

*Report of Mission Conferences for Two Weeks Ending October 22, 1904.*

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour-Subs.	Deseret News Subscriptions
D. B. Foulger .....	Alabama ...	15	747	365	65	151	610	44	3	17	89	462	.....	1	.....	.....	.....	.....
F. J. Sorensen .....	East Tenn..	15	714	164	8	464	656	77	3	13	44	359	.....	.....	.....	.....	.....	.....
J. W. Gollightly .....	Florida ....	13	758	235	25	171	675	52	1	17	32	523	2	9	.....	.....	.....	.....
W. S. Rust .....	Georgia ....	19	892	487	109	290	464	33	4	19	49	813	.....	1	.....	.....	.....	.....
A. J. Angard .....	Kentucky ..	15	726	215	42	196	815	67	8	29	66	491	2	4	.....	.....	.....	.....
Elmer Kimber .....	Mid. Tenn..	15	714	238	66	158	716	46	1	40	37	375	.....	.....	.....	.....	.....	.....
F. G. Bingham .....	Mississippi	14	648	41	10	271	312	35	7	27	42	471	.....	.....	.....	.....	.....	.....
L. W. Johnson .....	N. Carolina	15	751	81	130	273	641	25	5	44	33	371	.....	.....	.....	.....	.....	.....
C. A. Wright .....	Ohio .....	15	957	989	701	228	932	76	1	63	26	1002	.....	.....	.....	.....	.....	.....
E. S. Davis .....	S. Carolina	13	448	204	21	236	239	19	.....	21	28	313	.....	1	.....	.....	.....	.....
A. F. Jeppson .....	Virginia ....	19	947	158	42	202	565	34	2	13	40	298	.....	2	.....	.....	.....	.....

### AUTUMN LEAVES.

(Selected.)

A garment soft and vivid green,  
Over the forest long was seen;  
Now, stiff and rustling, every fold  
Is changed to crimson hue of gold.

In woodland, grove and garden fair  
The trembling bough is growing bare;  
For the rude winds are, every day,  
Bearing its tattered robes away.

I see the leafy fragments fly—  
Upon the meadows brown they lie;  
They toss upon the lake's blue wave;  
They hide in depth of nook and cave.

Some fall upon the busy street,  
Unheeded, crushed by careless feet;  
Some lie in state by lordly halls,  
And some drift down by cottage walls.

A type—the leaves—it has been said,  
Of earthly pleasures quickly fled—  
That flourish in the cheerful day,  
But soon as sorrow comes—decay.

EDITED AND PUBLISHED BY

ELDER BEN. E. RICH, OF THE SOUTHERN STATES MISSION

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# ELDERS' JOURNAL

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*"Salvation means a man's being placed beyond the power of all his enemies. The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life by revelation and the spirit of prophecy, through the power of the holy Priesthood. It is impossible for a man to be saved in ignorance."—JOSEPH SMITH.*

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VOL. II.

NOVEMBER 15, 1904.

No. 6.

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## PRE-EXISTENCE OF SPIRITS.

(DISCOURSE DELIVERED BY PRESIDENT WILLIAM BUDGE, AT PARIS, IDAHO, BEFORE THE ELDERS' QUORUM, DECEMBER 19, 1895.)

I will read a portion of a letter which I received from a Presbyterian minister, dated July 24, 1895, which will perhaps render unnecessary any further explanation as to why I appear here tonight:

*Pres. Wm. Budge, Paris, Idaho:*

My Dear Sir—I have just returned from listening to your discourse at the funeral of Mrs. Patton. Will you permit me to ask a question or two along the line of your remarks? How do you reconcile your doctrine of the pre-existence of spirits with the statements (John 1; 14-18; 3; 16-18; I. John 4-9) that Christ is the only begotten Son of the Father? This cannot refer, as you will see, to the time when Christ was born into this world, otherwise there would be absolutely no point in saying that "God so loved the world," etc. In the sense in which Christ was begotten, God had only one Son—others being sons by adoption when they become Christians (John 1; 12). You will easily see how the uses of the term "Son" are confused in your book of "Ready References."

There are a number of other questions asked in this letter, but as pre-existence is the first referred to, I will leave the other portion of the communication for future consideration.

In replying to the gentleman I reminded him of the then very busy season, and that having no hope by a speedy answer of bringing about a change of heart in him, I preferred, when time permitted, to answer in public, that I might possibly add a little to the information of our young people.

Pre-existence! How do I reconcile the principle of pre-existence with the alleged fact put forth by Christian people that God had only



one Son? I might here, in a word or two, explain, to the young people especially, the meaning of the word pre-existence. "Pre" means before; the word "existence" you are familiar with, so that pre-existence means "before some special existence," or an existence before something else. The word as applied by us in teaching this doctrine, means an existence in another life before this mortal life was entered upon—living before the present life began. We might ask the question: What is understood by both Latter-day Saints and Christians as to the origin of man as he now appears. There is a presence manifest in our present existence; a living spirit, and a mortal tabernacle. The mortal has in it the seeds of decay: it dies. The spirit, the Latter-day Saints say, is eternal. It existed before the creation of the mortal man. It exists in the mortal being now, and it will exist after the mortal tabernacle has answered its purpose. The contention of our Christian friends is, that the spirit did not exist before this present life, Christ, they say, being the only exception—the only begotten, the only Son of God in spirit begotten, and that men and women had no existence prior to this life. You young people will notice the difference. The Latter-day Saints believe and the Scriptures teach that the spirit existed before mortality began on earth, and the Christian world say there is no truth in the doctrine of the existence of the spirit before the creation or conception of the body. This view brings before us the idea, that when the human body is conceived, the spirit is created. That the beginning of the spirit life is when the mortal life commences. The difficulty with this is that something that is eternal is created by a being subject to mortality and contradicts the word of God contained in Hebrews 12: 9, which declares that God is the Father of our *spirits*; also Numbers 16: 22, which states that God is the Father of the of the *spirits* of all flesh. Mortality cannot aid in creating that which is immortal and never did. Turn to John 3:6:

That which is born of the flesh is flesh, and that which is born of spirit is spirit.

If we believe in the Scriptures just quoted, we are not indoubt, as we are directly and positively informed that God, not man, is the Father of our spirits. It is true that the mother of Jesus was mortal, but it should be remembered that in his earthly life he partook of our infirmities (Matt. 8:17) and was subject to death. "But," says the objector, "we do not believe that mortal man and woman can create that which is immortal; but believe that God creates the spirit when the body is created?" We do not presume to determine God's power—we are endeavoring to learn His holy law. To favor the above question would be to meet another difficulty, in this, that God finished His work of creation on the seventh day, including man, while yet of humanity only Adam and Eve existed. If God creates spirits when mortal tabernacles are created than he could not have finished on the

seventh day, but as to this also He has not left us in ignorance, as I will more fully show you that the spirits of all flesh were created before the foundation of this earth was laid.

Scripture and reason both guide to the conclusion that man in mortality and subject to death cannot assist in creating a spirit that is immortal and everlasting, and that God having created the spirits of all flesh, every effort made by Presbyterians and others, in their teachings to the contrary, is but a contention against God and His ways.

Is not God the Father of all? Yes, of the spirits of all, and also in a supervisory sense; but He, in His wisdom, employs many agents to fulfill His purposes, as indicated by the Apostle who says:

Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live?

While God is the Father of all spirits, our earthly fathers are the fathers of our bodies, so that in the working out and perfecting of the great plan of salvation man assists in the furtherance of God's purposes.

The above quotation should unravel the perplexity of the position taken by the reverend gentleman. We have no difficulty in believing that spirits live after death, independently of the body. Why not believe they live before entering into the body? The word of God in reference to death determines the fact in the following words:

Then shall the dust return, to the earth as it was, and the spirit shall return to God who gave it. (Ecc. 12:7.)

In the beginning the spirit was with God; after the body returns to dust the spirit returns to him who gave it.

Pre-existence was believed in by the ancients. It is not a new doctrine. As a proof of this I direct your attention to the ninth chapter of St. John's Gospel, beginning with the first verse, which reads:

And as Jesus passed by he saw a man who was blind from his birth, and His disciples asked him, saying: Master, who did sin, this man or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him.

Here we find that the disciples asked a question which leaves us the inference that a man could sin before he came here. The disciples walked with Jesus, and were instructed by him; they had many opportunities to learn the truth, and when they asked the Master, "who did sin, this man or his parents that he was born blind," they plainly showed their belief in the probability of this man sinning before he was born, and Jesus did not correct them, but merely said: "Neither hath this man sinned nor his parents, but that the works of God should be made manifest in him." If the disciples believed it possible that the man could sin before he was born, they believed in pre-existence, in common with the followers of Jesus. If they were in error, is it not remarkable that He did not correct them, as it was surely neces-

sary that the disciples and teachers of divine truth should be properly instructed.

As further proof that the spirit lived before the world was formed, I direct your attention to the words of Jesus in John's Gospel 17:5:

And now, O Father, glorify thou me with thine ownself with the glory which I had with thee before the world was.

Our Presbyterian friends believe that Jesus was an exception, He being, as they teach, the only begotten Son in the spirit, as having a previous existence. I quote as above, however, to emphasize the fact that if our elder brother Jesus—the Son of the same Father—lived with God before the foundations of the earth were laid, is it not reasonable to believe that the younger members of the same family existed there also?

Our friends, as I have told you, say Jesus is the only begotten Son of God in the spirit, and our friend offers in his letter as proof in favor of that statement certain passages of Scripture which I quote from his letter and which we will now examine. The first is found in John 1:14:

And the Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the Only Begotten of the Father) full of grace, and truth.

The "Word" here signified Jesus, who was made flesh (and dwelt among us), and is afterwards referred to as the only begotten of the Father—in the flesh, of course, which we believe. It is quite plain and a proof in favor of the Latter-day Saints' doctrine.

The 18th verse of the same chapter is another of this Presbyterian minister's supposed proofs. Here it is:

No man hath seen God at any time: the only begotten Son which is in the bosom of the Father, he hath declared Him.

Now what evidence is there in the above quotation that Jesus was the only begotten in spirit, and not in the flesh? None whatever.

Now turn to the third chapter of the same book (16 and 18 verses) for third reference of our friend to the Scriptures, as a drowning man catches at a straw for help and comfort to sustain a venerable error.

For God so loved the world that he gave His only begotten Son, that whosoever believeth in him should not perish, but have eternal life.

Also,

He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Still nothing in this to show that the Savior was the only begotten in the spirit, or in the flesh either, for that matter.

Another quotation made by this minister of about the same value as the last two will be found in John 4:9:

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through Him.

Inspired words, containing an assurance of God's love for His children, but containing no evidence as to how Christ was the only begotten Son. Our Presbyterian friend has done the best he could under the circumstances in selecting proof, which is an utter failure so far as sustaining an unscriptural tradition. His first quotation is valuable in this controversy, as it directly sustains the truth as taught by the Latter-day Saints, viz.: that Christ was the only begotten in the flesh.

It is certainly true that Jesus, who "was made flesh," was the only person sent into this world to save sinners, or as the last quotation has it, "that we might live through him." It is also true that He had no earthly father, but was divinely begotten (according to the divine record) and therefore the "only begotten Son of God" in the flesh, "for Mary had known no man."

To doubt the truth of the sacred record on this subject would be a reflection on Mary which we could not for a moment entertain. Jesus was the first born of every creature in the Spirit, and the only begotten in the flesh.

This reverend gentleman does not believe in pre-existence, except in the case of Jesus, but his mistake will become apparent under the light of truth. We all are the children of God, and were created in spirit before the world began, as made known in the Scriptures.

I will now introduce a few direct proofs. Paul in writing to the Ephesians (1 chapter and 4th verse), says:

According as He has chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love:

When did He choose us? Before the foundation of the world. So all those to whom these words were applicable lived before the world was organized, or in other words, they pre-existed. See also 2 Timothy, 1:9, which informs us that *before the world began* God called us with a holy calling, establishing the fact of a previous existence, so that a wayfaring man, though not enjoying an average intellectual brightness, might understand.

Jeremiah informs us that the Lord spake to him as follows:

Then the word of the Lord came unto me saying: Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

There cannot be any objection to this quotation. It needs no explanation, as it explains itself. Jeremiah lived in spirit before he was conceived in the flesh, therefore, pre-existed. The reference made here to the mortal body should be read with the understanding of a general supervision which God has over all His works.

We will next turn to Romans 8:29:

For whom he did foreknow, he also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren.

Or, placing this fact in another way, those whom He did predesti-

nate He did *foreknow*, as in the case of Jeremiah whom He ordained, as the result of His foreknowledge of him; and also of Jesus Himself, for we are told by the Apostle Paul in Heb. 1:8 and 9, that "Thou (speaking of Jesus) hast loved righteousness, and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

It appears that the Savior was anointed above his fellows, because of his exceeding righteousness, and that Jeremiah was ordained a prophet before he was born, doubtless also meriting that distinction by his previous righteousness.

All whom God did predestinate He did *foreknow*; therefore, the Presbyterians if they were consistent and scriptural in their faith, would accept the doctrine of pre-existence as they are strong believers in "predestination."

Without discussing at present as to how many, or of what class were predestinated, we will quote the faith of our Presbyterian friend on the subject (See "Confession of Faith, page 27"):

By the decree of God, for the manifestation of His glory, some men and some angels are predestined unto everlasting life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangably designed; and the number is so certain and definite that it cannot be either increased or diminished.

According to this the number of the fortunate will be rigidly maintained—with as much truth the exact number might have been given. The point, we wish to make, however, is that all those predestined, whether many or few were foreknown and therefore pre-existed.

I am inclined to think that the Presbyterians will contend that it is not necessary to "pre-exist" for God to know the quality (if in their opinion quality be an object at all) of His offspring, as He knows all things before they come to pass. We will not discuss what He knows, but on the authority of the Scriptures we know that His knowledge will never interfere with the free agency of man, which he (man) will always have an opportunity of manifesting before he is either punished or rewarded, as we will all have justice done us, and will be rewarded according to our works, "whether they be good, or whether they be evil." Another reference may be superfluous, but as it so clearly, in a general way, confirms the personal examples previously quoted, I will give it. Job, 38th chapter, beginning at the first verse:

Then the Lord answered Job out of the whirlwind and said, who is this that darkeneth counsel by words, without knowledge? Gird up now thy loins like a man, for I will demand of thee and answer thou me, Where was thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath laid the measures thereof if thou knowest? Or who hath stretched the line upon it? Whereupon are the foundations fastened? Or who laid the corner stone thereof, when the morning stars sang together and all the Sons of God shouted for joy?

God is the Father of the *spirits* of all flesh. All the sons of God

were present and rejoiced when the foundations of the earth were laid; they were *all* there, which is also an argument against the idea of simultaneous creation of spirit and body. There is no room for doubt that God and all His sons were present in spirit on that momentous occasion—created, organized, and waiting until the earth was prepared for their habitation. They knew that it was necessary to come here to pass through this probation, and their demonstrations of joy were doubtless because of the preparations that were being made for them.

Finally, there can be no predestination coupled with justice, and in harmony with the revealed will of God without pre-existence, and that doctrine being of God, and taught by the Apostles of our Lord Jesus Christ should be received by all true Christians. Moreover, its consistency appeals to our judgment, and it accounts for and explains many things in Holy Writ which otherwise would remain unsolved problems.

May the spirit of God enable us to understand His truths, is my prayer in the name of Jesus. Amen.

#### **COST OF UTAH SCHOOLS.**

(UTAH STATE JOURNAL.)

There are a few States in the Union that expend a greater amount of per capita each year in the maintenance of public schools than does the State of Utah. The annual report of the Commissioner of Education, made public recently, shows that the per capita cost of the public schools of Utah is \$5.06, while the general average per capita cost of the public schools of the entire United States is but \$3.15. Other interesting facts are brought out by the commissioner's report. It shows that for the year 1902-03, the latest year for which statistics have been compiled, the public school system of Utah cost \$1,496,056. Out of this amount \$344,795 went for the purchase of sites and the erection of new schools, and \$736,955 was paid out in salaries to teachers. Male teachers in Utah receive a salary of \$71.11 and females \$48.31. The general average monthly salaries in the United States were \$49.98 for males and \$40.51 for females.

Utah raises for the support of its schools \$418,981 from State taxes, \$896,306 from local taxes and \$146,398 from other sources.

Out of an estimated population of 295,404 Utah has 73,499 pupils in the public schools, and reports an average daily attendance of 57,045. To instruct this army of children a corps of 1,662 teachers are employed.

We are very much encouraged with the generous contributions which have been made toward the payment of our mission home. Elder Rich was very successful, while in the west, in gathering means for that purpose, and the Southern States Missionary Society in Zion is working energetically in the interest of freeing our home from debt.

# ELDERS' JOURNAL.

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NOVEMBER 15, 1904.

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## EDITORIAL.

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### THE TRAINING OF NEW ELDERS.

It will be noticed that we have had a goodly number of Elders sent to our mission during the past month and they have been assigned to labor in the various conferences of the mission. We desire to say a few words to those Elders who have been assigned to labor with these young men who have recently arrived from Zion. They have been placed in your hands to have a foundation built beneath them for future usefulness; in a sense, many of them are as children, so far as experience is concerned, in the missionary field, and the responsibility of building a solid foundation rests upon the older Elders with whom they are associating. They must be taught the lesson of obedience, of humility and patience. They will have much to contend with, will be confronted with many disagreeable trials and must realize that they have been sent out to suffer the snubs of the world, if necessary, in order to represent the great cause of our Saviour. A solid foundation for usefulness is expected to be laid in the early days of their missionary life. Let every Elder who takes a new companion sense the responsibility that rests upon him. God will hold him responsible for the example he sets to his new companion and a reward or a punishment is certain to follow as a result of his acts. Teach the new Elder to love his work, to love his companion, to love his mission and to love and forgive his enemies, because this is the spirit of a missionary. Show them how to seek opportunities, to have gospel conversations, to hold public meetings, to distribute the gospel tracts and to sell the books containing the written words of Christ's great plan of redemption. If they do this they are in the line of their duty. If they fail to do their duty in this respect we hope the new Elders will promptly report the matter to their conference president and a change in companions will be promptly made. Let it be remembered that we want no tyrants in the missionary field—the spirit of love must bear rule and must be the leader between Elders. It becomes necessary for one of the Elders to be the senior of the pair, but remember, brethren, if we exercise unjust dominion over our fellow brethren it means amen to our priesthood.

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The pamphlets containing the speeches made at the Seventy-fifth Semi-annual Conference are now ready. Those wishing to obtain a copy can do so by sending an order to the mission office at once. The price post paid is twenty-five cents.

**SERMONS BY PRESIDENT WM. BUDGE.**

With this issue we start the publication of three lectures, delivered by President William Budge of the Bear Lake Stake of Zion. These lectures were delivered some time ago and this is the first time they have been given to anyone for publication. The anti-"Mormon" work of a certain minister in Idaho was the cause of the lectures having been given. The ELDER'S JOURNAL is fortunate in being permitted to use the lectures, as reported when delivered, and we trust the Elders will appreciate them. As an expounder of the scriptures, in explaining the faith of the Restored Gospel, President William Budge has been exceedingly blessed with ability, and we commence with these lectures feeling assured that much good will result from a careful study of the same.

**BOOK OF MORMON.**

(Continued from Page 70.)

D. P. Hurlburt, an anti-Mormon, excommunicated from the Church, because of his immorality, accounted for the Book of Mormon in a manner most satisfactory to the public and in which the world places more confidence than in any other explanation. He attempted to show that Joseph Smith obtained the plot and gist of his work from the manuscript of one Solomon Spaulding written in Northern Ohio in 1812. The false affidavits of this man Hurlbert, while they were replete with absurdities and contradictions, appeased the public curiosity, and to this day there are men who believe that the Solomon Spaulding story was the origin of the Book of Mormon. This argument has been thrown into the face of every Mormon Elder who has ever defended the faith of his convictions. Mr. Hurlbert gave out that the manuscript had been burned by accident; but in 1885 it turned up in Honolulu, having been taken there with the business and effects of the Painesville (Ohio) Telegraph, years before. It seems that the manuscript was taken to the printing house of the Telegraph for publication, but probably because of disappointment of its contents was ordered burned. It had been lodged among some old papers, and turned up in the Sandwich Islands, half a century later to witness for the cause of truth. The manuscript is at present in the State, and lately I communicated with its custodian.

COLUMBUS, February 6, 1900.

*President James H. Fairchild, Oberlin College, Ohio:*

My Dear Sir—You will, I trust, pardon the intrusion of a "Mormon" Elder.

I desire to hear from you, directly, whether or not the account published over your signature in the New York Observer is true, which credits you with saying that Mr. Rice and yourself, with others, made a comparison between the original manuscript of the Solomon Spaulding story, which is now in your college library, and the Book of Mormon, and that there could be detected no semblance either in general or in detail between the two works.



If the above assertion is correct, you will do me a very great favor by indorsing this letter and mailing same to my address. If the rendition be not true, would like to obtain a brief explanation from an authoritative source. I will be truly very thankful for any information you may give me.

The veracity of your reported testimony referred to has been questioned, and I desire proof for the stand I have taken, hence this communication, which I pray you will not ignore. Yours very respectfully,

BEN L. RICH,  
211 East Town St., Columbus, O.

The letter was indorsed by the signature of Mr. Fairchild.

Thus you see the frailties of the strongest objections advanced against the authenticity of the work in question. Many more arguments and objections were raised, but they are all too absurd and self-contradictory to receive any attention whatever. And the history of the western ancients will have to be explained by much stranger arguments than have been advanced heretofore to disprove its truthfulness. Now since the objections are so palpably weak and irrational, the evidence of its authenticity must necessarily evince strength and reason. And I ask you candidly to weigh carefully the proofs of its claims.

There is a fulfillment of prophecy in the coming forth of this record.

The Book of Mormon purports to be a history of a remnant of the people of Israel that was practically destroyed. It is claimed to have been taken from the earth and translated in an ancient style somewhat resembling biblical. And Isaiah (29 chap.) in speaking of a people akin to Israel wrote: "And thou shalt be brought down and shall speak out of the ground and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit out of the ground, and thy speech shall whisper out of the dust." Does not the Book of Mormon fulfill this ancient prediction? Some of the characters were transcribed from the plates and given to Martin Harris, who took them to Professor Anthon, of New York. The Professor gave a certificate of the genuineness of the characters, saying that they resembled the ancient Egyptian Chaldaic Assyria letters. A Prof. Mitchell, of New York, also gave similar testimony. "Where did this man Smith get the records?" asked Mr. Anthon. He was told that he received them from an angel. He continued: "Bring me the plates and I will translate them." Mr. Harris said that a part of the records was sealed, that Joseph was not permitted to translate but part of them, whereupon the doctor haughtily ejaculated: "I cannot read a sealed book," thus fulfilling another of Isaiah's predictions (29 chap.) which reads: "And the vision of all is become unto you as the words of a book (*the words of the book, not the book itself*) which men deliver to one that is learned, saying read this I pray thee; and he saith I cannot for it is sealed; and the book is delivered to him that is not learned." Can you not also see the fulfillment of ancient prediction in this passage?

The Book of Mormon purports to be a record of the descendants of Joseph. The Bible is principally a record of the descendants of Judah. We hold that the Bible and Book of Mormon contain many truths in common, and are one in the cause. The Prophet Ezekiel knew of the coming forth of the two books and purposely wrote (37 chap.):

"Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions; then take another stick, and write upon it, for Joseph, the stick of Ephriam, and for all the house of Israel his companions:

"And join them one to another into one stick; and they shall become one in thy hand.

"And when the children of thy people shall speak unto thee, saying, wilt thou not show us what thou meanest by these?

"Say unto them, thus saith the Lord: Behold I will take the stick of Joseph, which is in the hands of Ephriam, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand." When we realize that the ancients wrote on papyrus and parchment and rolled them upon sticks and called the writing a scroll, a book or a stick, the weight and significance of this quotation can be seen.

Christ made a remark recorded by John (10) which has great meaning. In the Book of Mormon it teaches that Christ visited the people of this continent after his crucifixion. We know that on the eastern continent Christ did not go among any people other than the Jews. And until the explanation found in the abridgement of Mormon the statement of Jesus was considered mysterious. He said: "And other sheep I have which are not of this fold; them also I must bring and they shall hear my voice, and there shall be one fold and one shepherd." There are many more biblical proofs of the Book, but the paragraphs quoted show that its advent satisfies clearly, literally and exactly predictions of the Prophets.

But from the researches of scientists in the traditions of the Indian and in the antiquities of America we find greater evidence of the authenticity of the Book of Mormon. Now when the record was published in 1829, the wonderful ruins and relics of the new world's antiquities practically lay undisturbed, in the sleep of centuries. But the facts revealed in American Archeology and ethnology wonderfully show that the work brought forth by Joseph Smith is at once reasonable and consistent.

Furthermore, the history of America's past makes it plain that an imposition could not summon to its support such evidences as discovery and investigation afterwards contributed to the account published through the instrumentality of the boy Joseph.

When the Book of Mormon said that this continent had been inhab-

tied by a powerful, intelligent race which enjoyed a civilization akin to that of the old world in past centuries, men of more zeal than wisdom laughed at the idea. They said can this man believe he can palm off onto intelligent people such absurdities? They sneered at the proposition that the progenitors of the Indian ever lived in a state of civilization. But research came to the rescue, and we now find proof that the civilization of ancient America rivals that of ancient Egypt, Assyria and Babylonia. The ancients of this hemisphere understood an advanced style of architecture. They built cities with walls, with terraces, with towers and with paved streets, many of which exist well preserved today in New Mexico, Arkansas, Arizona, Mexico, Yucatan and Central and South America. In Yucatan there is a foundation which contains a stone of almost incredible dimensions, a rock much larger than can be managed nowadays. This stone is shown to have been taken from a quarry over a hundred miles distant. To have quarried and transported such a stupendous block of granite gives evidence that a knowledge of levers and engineering prevailed. They knew how to temper copper to such hardness that it could cut steel, an art unknown today. They understood the art of making and coloring glass. They understood geometry, the science of war and fortifications. In New Mexico there have been unearthed networks of cemented rock canals, which carried water onto an arid land. This shows that the nineteenth century is not the only age that can boast of artificial irrigation. Hieroglyphics and queer characters are found engraved on walls, columns, monuments, pyramids and parchment scrolls over all the hemisphere, proving that the ancients possessed a written language and enjoyed an advanced civilization. And since an intelligent and civilized race did exist upon this continent, would it not be cruel, unnatural, unmerciful and unjust for a loving and just God to withhold His blessings from this people and favor another people no more worthy of such blessings?

Does not the God of Heaven tell us that He is an impartial Being no respecter of persons? Would it not be the height of partiality to bless the inhabitants of one part of the earth with the plan of happiness and salvation and hold another race in chains of darkness?

But the Book of Mormon solemnly affirms that the ancients of this land did have the Word of God and did know of Christ and His gospel. When this information came to the world in the early decades of this century men ridiculed more and more the claims of Joseph Smith. They thought surely he had greatly underestimated the intelligence of the age or else had lost his mental balance. But investigation again came to the rescue, as investigation often does. It shows that the religion and tradition of the aborigines of America resembled that of the Israelites. Although the traditions and belief through apostacy, ignorance and degeneration lost many of their

beauties and gave place to vague superstitions, we can, however, see in the belief of the native races a parallel of biblical teachings. Not many years ago in Licking County, Ohio, a tablet was discovered containing, inscribed in corrupt Hebrew, the ten commandments. Parchments have been discovered recording prophecies of Isaiah and other ancients. There are extant many stories among the Indians relative to the deluge and the confusion at Babel. The Central American used to practice the rite of circumcision. The ancient Peruvians offered burnt animal sacrifices. We note in these things rudiments of the practices in the Mosaic dispensation. It is explained from the fact that Lehi left Jerusalem long before the Christian era. He brought with him a language of his fathers and worshipped in the customs of the Jews.

The Book of Mormon also states that a knowledge of Christ was held by the peoples whose history it records, and we find in the religious beliefs of the Indian races corroborative evidence of this assertion. The ancient Chilians said that their fathers were visited by a wonderful person full of grace and love, who did many wonderful works and taught them to worship a creator who dwells in the heavens whom they called the Great Spirit. The ancient Mexicans found a deity in one Quetzalcoatl who, they held, took upon himself human nature, endured sorrows and pain and voluntarily died for the wrongs of their fathers. This same Quetzalcoatl is chiseled in the walls of an ancient temple, with outstretched arms, crucified, bearing imprints in his hands and feet. We can see in this traditional Quetzalcoatl none other than the crucified Christ. The early Catholic priests found in Yucatan a perfect knowledge of the God-head, among the natives. And they, the priests, in their inability to account for its origin, said that Satan had instituted a counterfeit religion. The people of Yucatan believed in God who resided in the heavens, even the Father, the Son and the Holy Spirit. They said the Father's name was Yeona; that his son was born of a virgin; that he was scourged and put to death with arms outstretched upon a beam of wood; that he came to life again and went to his Father and afterwards sent to them the Holy Spirit, who came in the person of a good merchant, distributing precious gifts abundant and divine. This is not mysterious to one familiar with the Book of Mormon.

We are told also that the sign of the cross was prevalent among the Mexicans at the time of Cortez and that the priests who accompanied him were astonished to find that the Aztec priests practiced an ordinance similar to the sacrament of the Lord's Supper. They were seen to mix blood with a cake of flour and to consecrate it and distribute it to the people to eat, saying that it served as the flesh of Deity. Again I say, while these ordinances and traditions of the Indian peo-

ples are corrupt, we can plainly see in them corroboration of the statements of the Book of Mormon.

(To be continued.)

The house of worship recently purchased by the Church in Chicago is to be dedicated on Sunday next. Elder Rich is in receipt of an invitation from President Ellsworth to attend the services and will be present on the occasion. We understand one or more of the Apostles from Zion will be in attendance.

To sigh for a purer, better world, in order to be more spiritual minded, is flatly to lie down and give up the fight. Thank God for this admirable world of sin, in which he has placed us; but thank Him more for showing how to carve heaven out of it.—N. L. Nelson.

### A COMPLETE CONCORDANCE.

(DESERET NEWS.)

A most important and comprehensive work has just been issued from the press and is now ready for the public. It is a complete and accurate Concordance of the Book of Mormon. When we say it was compiled by Elder George Reynolds, that patient and able student of the Book, who has exercised his well-known care and talent to the full extent in its production, a sufficient recommendation is given.

Every important sentence in that sacred record is included in the Concordance, the chief words in them being arranged in alphabetical order as subjects with reference to the book, chapter and verse in which it appears. For instance, the first heading in the Concordance is "Aaron." It is briefly explained who and what he was, then a line of each sentence in which the name appears is given, with book, chapter and verse; i. e.: "The sons of Mosiah were Ammon and Aaron. Mos. 27, 34." Then follow all the lines and references in which the name is used. The last title is "Zoramites," "Descendants of Zoram, the servant of Laban." "Among them were those who were called Zoramites. 4 Nep. 1, 36."

This will give some idea of the plan of the work but not of the immense labor expended in its production. It makes a quarto volume of 851 pages in small type, and it is a matter of astonishment how any one man, however painstaking and diligent, could complete such a work in a life-time, when the various duties performed by its author are taken into account. Every Latter-day Saint's library should be equipped with this volume. It will prove a valuable aid to every student in our Church schools and to all who desire an analytical investigation of the Book of Mormon with ready reference to its contents.

We congratulate Elder Reynolds on the completion of his great undertaking, but fear he will never receive that pecuniary compensation that ought to follow his extended labors upon it. We commend it to our friends and hope that subsequent events will prove that our doubt was in vain. Everybody and every institution that can purchase a copy of this book should do so, that the author may at least be reimbursed for his arduous labor of love. It can be had at the Deseret News book store.

United States Consul Diedrich, at Bremen, Germany, has been making a close study of German universities as compared with those of the United States. Mr. Diedrich, who was long a college professor in this country, declares most emphatically that in his judgment the "United States offer today facilities for collegiate, academical and postgraduate studies equal in quantity and quality to those offered by any country in the old world." American attendance at German universities is growing smaller continually. "There is less potency today than there used to be in the expression, "He was educated abroad." American students have learned to appreciate the advantages offered by American educational institutions.—*Utah State Journal*.

**NOTES FROM THE FIELD.**

Under date of November 9 the following was received from Augusta, Ga.: Elders A. J. Brunt and H. L. Fox were attacked by two men with revolvers, while laboring in Carroll County. The first shot struck so near them that they instinctively quickened their speed into a good run. The men gave chase for two miles and fired at the Elders every time they came from under cover of the woods.

Elder E. E. Randall related the following incident while here preparing to return home: "Recently J. E. Johnson and C. E. Moore were tracting Alabama City, a small city in the northern part of the State of Alabama, and while thus engaged Elder Johnson encountered an anti-"Mormon" preacher who, after a short conversation on the piazza, excused himself while he stepped into the house; but the "reverend gentleman" soon returned. He had secured a double-barreled shotgun and was looking rather desperate. The humble ambassador of the Everlasting Gospel was ordered from the premises, and without hesitation he marched away while his opponent kept the weapon leveled upon him."

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**RELEASES.**

W. F. Moss, South Carolina.

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**TRANSFERS.**

J. W. Ahlstrom, East Tennessee, to Ohio.

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**ARRIVALS.**

October 30: David L. Smith, Georgetown, Idaho; W. H. Hopkins, Konash, Utah, assigned to labor in Mississippi. J. E. Gee, Ora, Idaho; Jesse F. Bean, Richfield, Utah, assigned to labor in Alabama. Hugh Roberts, Paris, Idaho; A. H. Pierce, Fruita, Utah, assigned to Middle Tennessee. Albert J. Wilde, Jr., Mink Creek, Idaho; Harvey W. Richins, Henefer, Utah, assigned to labor in Kentucky. Jas. R. Burbidge and Edward L. Simpson, Kansas, Utah, assigned to labor in North Carolina. October 31: Isaac F. Creger, Wayan, Idaho, assigned to labor in North Carolina. November 6: Angus F. Pierce, Salem, Utah; Wallace Young, Perry, Utah, assigned to labor in North Carolina. John W. Amor, Basalt, Idaho; Isaac L. Cooper, Iona, Idaho, assigned to labor in South Carolina. Lorin McGavin, Marysville, Idaho; Lyman Jas. Ball, Lewisville, Idaho, assigned to labor in Kentucky. Wm. A. Millett, Tempe, Ariz.; Hiram Dille, Salem, Idaho, assigned to labor in Mississippi. Thomas S. Johnson, Lovell, Wyo., assigned to labor in East Tennessee. November 14: Joseph A. Young, Hinkley, Utah, assigned to labor in Ohio. James Phillips, Dayton, Idaho, assigned to labor in Florida. Jos. E. Gubler, Laverken, Utah, assigned to labor in Mississippi.

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**DIED.**

The little son of Brother and Sister W. H. Pittman died October 10, 1904, at Auburn, Gwinnett county, Georgia. The child was born May 2, 1902. His name is Orrin.

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Without the tang of intellectuality, prayer, song and discourse become insipid and nauseating; with it, properly co-ordinated with feeling, they invigorate and stir to action.—N. L. Nelson.

*Report of Mission Conferences for Two Weeks Ending November 5, 1904.*

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Juor. Sub.	Deseret News Subscriptions
D. B. Foulger .....	Alabama ...	16	919	688	95	193	706	55	3	52	47	482	3	.....	.....	.....	1	.....
F. J. Sorensen .....	East Tenn. ...	15	876	52	134	320	825	73	12	23	45	408	.....	.....	.....	.....	2	.....
J. W. Golightly .....	Florida .....	17	719	757	28	140	512	40	1	19	36	440	6	7	.....	1	1	.....
W. S. Rust .....	Georgia .....	19	768	108	49	370	453	25	.....	21	43	730	.....	3	.....	.....	.....	.....
A. J. Aagard .....	Kentucky .....	16	983	620	161	187	1189	99	1	14	57	584	8	.....	.....	1	1	.....
Elmer Kimber .....	Mid. Tenn. ...	14	596	50	58	144	629	31	8	26	27	323	3	2	.....	.....	.....	.....
F. G. Bingham .....	Mississippi ...	14	480	247	15	216	328	35	7	20	26	452	1	.....	.....	4	1	.....
L. W. Johnson .....	N. Carolina ...	15	616	176	69	267	508	28	1	36	28	370	2	.....	.....	.....	2	.....
C. A. Wright .....	Ohio .....	17	990	833	552	287	806	82	8	56	33	1001	1	.....	.....	.....	.....	.....
E. S. Davis .....	S. Carolina ...	15	572	209	58	263	327	24	3	31	21	562	.....	3	.....	5	1	.....
A. F. Jeppson .....	Virginia .....	19	804	62	43	235	558	34	9	27	35	386	.....	2	.....	1	.....	.....

**YOU NEVER CAN TELL.**

(BY ELLA WHEELER WILCOX.)

You can never tell when you send a word,  
 Like an arrow shot from a bow  
 By an archer blind, be it cruel or kind,  
 Just where it may chance to go.  
 It may pierce the breast of your dearest friend.  
 Tipped with its poison or balm,  
 To a stranger's heart in life's great mart,  
 It may carry its pain or its calm.

You can never tell when you do an act  
 Just what the result will be;  
 But with every deed you are sowing a seed,  
 Though the harvest you may not see.  
 Each kindly act is an acorn dropped  
 In God's productive soil.  
 You may not know, but the tree shall grow,  
 With shelter for those who toil.

You can never tell what your thoughts will do,  
 In bringing you hate or love;  
 For thoughts are things, and their airy wings  
 Are swifter than carrier doves;  
 They follow the law of the universe—  
 Each thing must create its kind—  
 And they sped o'er the track to bring you back  
 Whatever went out from your mind.

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*"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain a blessing from God, it is by obedience to the law upon which it is predicated."*—JOSEPH SMITH.

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VOL. II.

DECEMBER 1, 1904.

No. 7.

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## LIFE'S PROBATION AFTER DEATH.

(Discourse delivered by President William Budge before the Elders' Quorum at Paris, Idaho, March 23, 1896.)

It will be remembered that on a former occasion I quoted from a letter which I had received from a Presbyterian minister, in which he made certain enquiries touching our faith, and raising objections to statements I had made at the funeral services of Mrs. G. C. Patton. I stated on that occasion that after answering the first question on the subject of "The Pre-existence of Spirits," that I would leave the further consideration of that letter to a future time. Circumstances have prevented me from occupying this stand as often as I expected, in order that I might answer the questions asked, for this is the way in which I prefer to meet his wishes, that the people, our young people, especially, might get the benefit of what is said.

The subject this evening I wish to consider, and, I trust for your benefit is that of "Life's Probation After Death," or, in other words, whether the revelations of God give us an assurance of the possibility of a person who dies in sin or without a knowledge of the Gospel, having an opportunity of learning and accepting the conditions of eternal life hereafter.

Before entering into the essence of the subject, as it were, I wish to direct your attention to a few passages of Scripture. The reverend gentleman has reminded me in his communication that we should not depend, without further investigation, or isolated passages from the Scriptures, which may be modified by others, as it is the entire "word" on the subject, that should guide us. I agree with this, as "all Scripture is given by inspiration of God" (2 Tim. 3-16) and it is not contradictory, and I ought to be as much interested, as those whom I am addressing, to understand the full and correct meaning of the revelations of God.

My object this evening is to preach the doctrine of the Church of Jesus Christ of Latter-day Saints, with such care and testimony as to place that doctrine beyond all contradiction.

God who, at sundry times, and in divers manners, spake in times past unto the fathers by the Prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things; by whom, also, He made the world.—Hebrews 1-1,2.

Some of His instructions "by His Son" are contained in the New Testament.



and as a whole are called the Gospel. The intent of preaching the Gospel was the salvation of the people, as we learn from the instructions of Jesus to His Apostles, as follows:

Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized, shall be saved.—Mark, 16-15, 16.

This Gospel was sent to every creature capable of understanding, "And it is the power of God unto salvation, unto every one who believeth" (Rom. 1-16). and its acceptance is a present preparation for eternal life. "The power of God unto salvation to *all* who believeth." These words incline us to believe that God's love and mercy were not intended to be limited, on His part, to any portion of His offspring, for we are *all* His children, and this thought is confirmed by the following words of the Apostle Peter:

The Lord is not slack concerning His promise, as some men count slackness, but is long-suffering toward us, not willing that any should perish, but that all should come to repentance.—Romans, 3-9.

"Come let us reason together," saith the Lord. Is it reasonable to conclude that the Gospel or in other words, "the power of God unto salvation," intended for "every creature," should be offered only to a small portion of God's children? Surely not. Only a comparatively few have at any, or all times, had an opportunity of receiving it, and the greater number cannot in justice be called transgressors, as they never heard it. Is their opportunity of obtaining salvation forever lost? No, for "the mercy of God endureth forever." A lesser number, a comparative few, have rejected the truth and must meet the consequences of such refusal but even they, will, when judged by the light which they possessed, have mercy extended to them, when they have paid the uttermost farthing, whatever the debt may be.

In the Gospel according to St. Matthew, sixteenth chapter and twenty-seventh verse, we are told that God will judge every man according to his works, whether they be good or whether they be evil, and in the fifth chapter of the same book, the Savior teaches the principle of divine justice governing offenders, to which I have already referred.

The Scriptures, as well as our sense of justice, and our comprehension of the love of God towards His children, lead us to the conclusion that the salvation offered through the gospel was intended to reach all the sons and daughters of God, not only those who are living, but those who are dead, also; and we therefore rejoice with the Prophet, and say, "O give thanks unto the Lord, for He is good; for His mercy *endureth forever*." Now, how long is that? We cannot tell. It reaches beyond this life. It comprehends a period of time lengthened beyond our conception. It signifies a certain period of time lengthened beyond our conception. It signifies a certain period of time or eternity so remote as to be inconceivable to the finite mind—not affected by death, which is but a change of life. If it is only endured through this life, it would be but a fleeting moment—a day; but this mercy endureth forever, and we must keep this in mind as we further consider our subject. We will be judged according to our works, and offenders will be punished until they have paid the penalty. As soon as the penalty is paid, they will obtain their freedom.

The gospel taught by most Christian people, is that if a man is condemned for what he does, or what he does not do, in this life, he is condemned forever. That is, if a man commits sin in this life and die unrepentant, it is impossible for him to be redeemed.

The punishments of sin in the world to come are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hell fire forever.—Confession of Faith, page 190.

But Jesus shows us that when a man pays the penalty, he will be at liberty. And this is a just law. I do not presume that even we, as little as we know, are disposed to deal differently with one another. If a man pays his debts, he should be justified. If a man suffers in prison for an offense, he should be liberated when he has completed his sentence. It therefore does not agree with the doctrine of true Christianity, that there is no repentance after death, that the punishment must continue incessantly, without hope of relief, through countless ages of despair.

David the Psalmist, in writing, says: (Psalms 130-7, 8.

Let Israel hope in the Lord; for with the Lord there is mercy; and with His is plenteous redemption. And He shall redeem Israel from all his iniquities.

There is no limit here to the application of the promise in regard to Israel; and as with the Lord there is "plenteous redemption," we are justified in believing that the Lord will reach out to *all* His sons and daughters, and save all who accept His word—except such as commit the unpardonable sin, of whom he has elsewhere made an exception.

We will now find what David spoke regarding himself (Psalms 16-9, 10) :

Therefore my heart is glad and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell, neither wilt Thou suffer Thy Holy One to see corruption.

This prophecy was fulfilled in regard to the Holy One. His body was laid in the tomb, but the Lord did not suffer His Holy One to see corruption. David committed a very serious sin, and he expected to be punished, and he expected to go to hell: but, he said, "Thou wilt not leave my soul in hell," that is, that God, in His own due time, would not leave him there, but only until he had paid the penalty of his sin. If there was an opportunity for David to obtain forgiveness for committing as grievous a sin as he did, then certainly God, who "is no respecter of persons," will not act differently with us. There is no limit to the power of God, neither to His mercy when justice is satisfied, and the Lord is not willing that any shall perish. That is the substance of all that we have read; for to this end Christ died, that he might be Lord both of the dead and living. There are some objections raised to this doctrine by our Christian friends, such as: "There is no repentance in the grave," and some very religious people I have heard say this. But it is misleading: what goes into the grave? The body,—not the spirit. There is no intelligent action possible in the grave. And another saying is, "As the tree falls, so it lieth." No change afterwards. In other words they mean, that in the condition a person dies so he will ever after remain. True, the tree lies where it falls till some power lifts it. So with the human body; but the spirit of man is free and active. So there really is nothing in these sayings, so far as showing there is no salvation beyond the grave.

The Scriptures show most conclusively that the mission of Christ comprehended a visit and ministry to the dead, as well as to the living, and we will now endeavor to establish this fact, by quoting first from I Peter, 3-18, 19, 20, a passage with which you are doubtless more or less familiar.

For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God; being put to death in the flesh, but quickened by the spirit; by which also He went and preached unto the spirits in prison; which some time were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight, souls were saved by water.

When did Christ go to preach to the spirits in prison? When he was "put to death in the flesh." What was the object of His going there, if the idea that "as the tree falls, so it lieth," is correct? What object could he have had, if there was no hope through his preaching, for the sinner, and no repentance after death? We will read from the sixth verse of the fourth chapter I Peter, for an inspired and explicit answer to the foregoing question:

For, for this cause was the Gospel, preached also unto them that are dead, they might be judged according to men in the flesh, but live according to God in the spirit.

The truth is here told with certainty. Christ preached the Gospel to the dead, as it had been preached to the living; that they might be judged as men in the flesh were, and that they should live according to God in their spirit condition. These disobedient ones, mentioned in connection with the visit of Jesus, had rejected the teachings of Noah, and they were suffering punishment; but, according to the law regulating divine punishment, taught by the Savior in His sermon on the Mount, these antediluvian sinners had paid the penalty, and the time of their liberation had come.

The Presbyterian minister says in effect, "If we admit, for argument, that Christ did preach redemption to the dead of Noah's day, why do you mislead by

implying that all dead sinners will have the same advantages?" The answer must be self-evident to any theological student. First—David, who was not an antediluvian, declares by inspiration that the Lord would redeem him from hell. Secondly—the Lord, through his servant, David, declares that He will save Israel from all his iniquities; they were not antediluvians, and millions of them have lived and died without the Gospel's saving power, and, lastly, although many other reasons might be given, "God is no respecter of persons," and gives no special advantages. Although Christ and others preached to the understanding and acceptance of the dead, there are certain commandments given of God, which the dead can not in their spirit condition personally keep, such as baptisms, sealings, etc., as they can be administered only to men and women in the flesh. The ancient Saints understood this, and were being "baptized for the dead," in the year 57, as we learn from the Apostle Paul who wrote his first epistle to the Corinthians at that time. And doubtless were engaged in other work for the dead, which Paul had no occasion to notice. Paul says (1 Cor. 15-20) :

Else what shall they do which are baptized for the dead, if the dead rise not at all? Why, then, are they baptized for the dead?

The fact that the Saints who were taught by the Apostles, and many in all probability by the Savior himself, were being baptized for the dead, and apparently approved in the work, is positive proof that the primitive Church believed in the conversion and redemption of dead sinners.

Paul was not preaching on baptism at this time or we would have learned more about it, but he declares the fact of its practice. How can the living be baptized for the dead? By virtue of the principle of representation which enters into all of the relations of life, both spiritual and temporal, and is exemplified in the death of the Savior, who was offered up as a ransom for us, "For as in Adam all died, so in Christ shall all be made alive."

I now wish to entertain you for a few moments with one of the most remarkable definitions of Scripture that has ever come to my knowledge, given by the Rev. Wishard, who sometimes visits our city. Whether the gentleman named is the author, or simply the retailer of the poorly-constructed fable, I am unable to say. The inventor probably by this time desires to avoid recognition. The following is the private interpretation of Scripture submitted to us in a pamphlet by Mr. Wishard; the interpolations will be noticed :

That Christ being put to death in the flesh (that is, in His human nature), but quickened by the spirit (that is, in His divine nature), He went (in the days of Noah) and preached unto the spirits (which are now in prison).

I wish my young friends to notice how the Scripture is here perverted from the meaning intended. The two first interpolations are inserted as a preparation for the deliberate perversion of truth, as follows :

He went (in the days of Noah) and preached unto the spirits (which are now) in prison, who were disobedient, etc.

Christ did not do this preaching *in the days of Noah*, but on the day of his Crucifixion, and the spirits of those antediluvians were in "prison" when the preaching was done. Peter says that Christ, when put to death, went to preach in "prison," and the Savior Himself said on the cross, to one of the thieves, that they both would be in paradise that same day; so that paradise and prison signifies the same place, although in it there may be "many mansions;" and the repentant thief was taken in spirit to be benefited by the ministry of Jesus, in common with those already there.

Is there not encouragement to sin in teaching this doctrine,—as believing in a future forgiveness the sinner may continue in his evil ways. No, for his punishment is sure, and his happiness as remote as his repentance. The encouragement of sin is found in the teaching of the Presbyterians, who believe that all men are, independent of their own actions, elected to salvation or damnation, without the possibility of change, whether their lives be good or evil. If their future is already determined, what inducement is there for repentance? None whatever. It is Calvin's doctrine taught by Presbyterians that is apt to discourage reformation in the lives of both the wicked and the more righteous.

This part of the mission of Jesus was predicted by the ancient Prophets, and was

understood by the Saints of His time. In relation to the office of Christ it is written :

I, the Lord, have called Thee in righteousness, and will hold Thine hand, and will keep Thee, and give Thee for a covenant of the people, for a light to the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.—Isaiah, 42-6, 7.

We are impressed with the exactness in which this part of Christ's mission is foretold. Again, in the same book, we read, referring to Christ :

The spirit of the Lord God is upon me; because the Lord has anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken hearted and proclaim liberty to the captives, and the opening of the prison to them that are bound.—Isaiah, 61-1.

All this is very clear, and should be convincing, being indorsed also by the Apostle Paul in Romans 14-9 :

For to this end Christ both died and rose and revived, that He might be Lord, both of the dead and living.

It is strange that our Presbyterian friends contend against the visitation of Christ to the prison house (or hades or hell, as the place of punishment is by different writers called), and still, in their "Confession of Faith" (page 404) they teach that he did descend into hell, in the following words: "He (Christ) suffered under Pontius Pilate; was crucified, dead and buried; He descended into hell; the third day He arose again, etc." This quotation is the truth, and will be more fully explained by quotations from some of the early fathers of the primitive Church. The Presbyterian Church, commits an error, however, by a misleading note appended to the "Creed," from which I have just quoted. The note is an explanation by them of what is meant by Christ descending into hell. It means, they say in the note, "continuing in the state of the dead, and under the power of death, until the third day." It had no such meaning. Christ did not continue under the power of death until the third day, nor until the third hour, for He said of himself :

I lay down My life that I might take it again. \* \* \* but I lay it down of myself. I have power to lay it down and I have power to take it up again.—John, 10-17, 18.

The explanation in the note appended to the "Creed" is an error which has crept into the Churches and is contrary to the understanding of the primitive Church and the most illustrious followers of the Apostles. We would advise the Presbyterians to amend their "Creed," or refrain from denying what it teaches.

The teachings of the early fathers of the Church are of more value in establishing the doctrine and practice of the Church in its infancy, than any other testimony, except revelation itself, and so far as the former agree with the latter, even if the explanation be more full, it is certain to be right. The information derived from the immediate followers of the ancient apostles is called tradition, being principally the understanding conveyed from one person to another, records of any kind being comparatively unknown. Tradition may be true, or false, or doubtful, or partly true. It gives us an understanding, however, of what the ancients believed to be the truth, and all things considered, it is our privilege to place the value we think proper upon it.

The late E. H. Pluntre, D. D., in expectation of the general final restoration of mankind, referring to the doctrine of probation after death, says :

That larger hope—call it, if you will, that glorious dream—has never been without its witnesses. The noblest, loftiest, most loving of the teachers of the ancient church (I am not afraid to speak thus of Origen) embraced it almost as the anchor of his soul. It was cherished by the theologian (Gregory of Nyssa), to whom we owe the fullest defense of the Nicene confession of our faith, and was at least widely spread among the churches of the east.

The first appearance in any Creed of the article relating to the "descent into hell," was in the year 359. The descent was generally believed by the Church before that date. It was put forward at the Council of "Ariminum," and the following words may be quoted as showing the thoughts then connected with the article. Christ is spoken of thus :

He (Christ) was crucified and died and descended to the parts below the earth, and there fulfilled His ministry, before whom the keepers of the gates of Hades trembled.

Justin Martyr, born in the year 89, or within a few years later, being a believer in the salvation of the dead, took occasion to accuse the Jews of mutilating a prophecy of Jeremiah, about Christ preaching salvation to the dead.

Irenaeus, who was a bishop in the year 177, says that the Lord "descended into the regions beneath the earth, preaching His advent there also, and the remission of sins, ready for those who believe in Him," and enumerates "all who had hopes towards Him, who proclaimed His advent and submitted it to His dispensations," as so receiving it.

Origen, born in the year 185, had occasion to reply to one Celsus who opposed the declared "descent into hell" of the Savior, by asking: "You will not surely say that Christ, when he failed to persuade the living, went down to hades to persuade those who dwell there?" Origen meets the question without hesitation: "We say, whether it pleases him (Celsus) or no, that His (Christ's) soul, stripped of the body, did there hold converse with other souls that were in like manner stripped, that He might there convert those that were capable of instruction or were otherwise, in ways known to Him, fit for it."

Eusebius, the father of "Ecclesiastical History," Athanasius, Cyril of Jerusalem, Clement, and others of the early fathers of the church, might be quoted to the same effect, but we think sufficient testimony has been reviewed to convince all who are not determined to remain in ignorance that God so loved His children that Christ came to save them to the uttermost.

We must conclude that the word of God teaches the continued probation after death, and that the Savior Himself, in fulfillment of His comprehensive mission, taught the dead, secured the keys of death and accomplished the deliverance of those who were bound. The general sentiment prevailing among the successors of the Apostles confirms the truth of the present translation of the Scriptures, as to this doctrine.

The precise locality of "hades" has not been revealed, and it seems some of the ancient worthies believed, like most people now that it was "beneath." The fact of Christ's going to the place of departed spirits, and the object of His visit is, however, stated by them with great plainness.

The Roman Catholic Church has retained the doctrine of salvation for the dead from the beginning, and without doubt the dread arising from a remembrance of the pretensions and abuses practiced by many in that Church, in connection with it, has in great part led to its utter rejection by Protestant Churches. It is a grievous mistake, however, which has deprived numberless contrite souls of comforts, and overshadowed the glorious promises of the Almighty. It has, in the understanding of His children, limited the ever-enduring mercy of the Creator. It is nevertheless, true, that the bands of death were broken and the redemption of the dead accomplished according to the words of the Savior to John (Rev. 1-18) "I am He that liveth, and was dead: and behold, I am alive forevermore, Amen; and have the keys of death and of Hell."

May we who understand these glorious truths, realize our sacred obligations to the dead and perform them, is my prayer, through Jesus Christ. Amen.

#### DEATH OF A MISSIONARY.

Elder John Willard Mantle, of Taylorsville, Utah, died at Baltimore November 25. Elder Mantle was laboring in the Eastern States Mission. He became ill and underwent an operation, which resulted in his death. The deceased was born in Salt Lake City, July 24, 1854. He left the west for the mission field September 30, 1903. President Joseph F. Smith was informed of the sad event and the family of Elder Mantle was immediately notified.

A Pioche (Nev.) special to the *Sacramento Bee* says: "Large colonies of Mormons are establishing themselves in this (Lincoln) county, coming from Utah, most of them from near Salt Lake. They are buying heavily of the rich lands in the Pahrnanagat Valley, where they already have several settlements."—*Utah State Journal*.

SENTENCE SERMONS.

"Most men would rather be an electric sign for themselves than a light for the world."

"It is a good deal easier to talk about feeling good than it is to walk about doing good."

"It's no use talking about loving God when your children are afraid of you."

"The grave danger of business is that a man shall place his soul on the counter."

"Too many expect to conquer the devil by concurring with him."

"No man holds a principle unless it is the principal thing he holds."

"There is no way to save men except by suffering with them."

"Grace does not grow in a child's heart on a gloomy Sunday."

"The June bug always thinks he is helping out the meeting."

"A mosquito calls for more patience than a balky elephant."

"The biggest brain is the one that can think most of others."

"The end seat hog is not a lamb because he sits in a church."

"A title practice proves more than a lot of polemics."

"When faith prays it goes out to work for an answer."

"Self-conceit throws salt into the wounds of pride."

"Love is always in the market, but never on sale."

"A sour religion never improves with age."

Elders sending in tithing should be careful to give the full name and address of those for whom the remittance is made, so that it can be properly entered on the books and the receipts can be forwarded to the proper place without delay. Anything relative to tithing should be written on a separate sheet of paper and not on the report.

EAT LESS MEAT.

A medical writer, a physician, says: "While vegetarianism is not incompatible with health, a moderate use of meat is desirable, especially if an abundance of physical and mental activity is to be maintained. In America, however, all but the very poorest use meat to excess, and it would be a good rule, both for the health and the purse, to limit the use of meat to one meal daily. Such a course would increase the need for cereals, since proteid matter, which is the main constituent of meats, is found in abundance in very few plant tissues outside of the seeds. Cereals, including breadstuffs, are, however, for equal nutrient values, only about a quarter as expensive as meats. Sugar is a cheap and nourishing food, of which all but certain diseased persons should partake and which is especially valuable to provide heat and force for those much exposed to cold."—*Life and Health*.

Democratic politicians are still explaining how it happened. Why don't they just say that a whole lot of Republicans went off and held an election and only let a few Democrats down south know there was going to be one? If this does not suit, then we submit the following from an exchange: "How could they help but win? Fairbanks is tall enough to reach the persimmon and Roosevelt had a big stick to throw at it."

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## EDITORIAL.

### ORIGINAL CHURCH VS. MODERN CHRISTIANITY.

In this age of civilization, when generally speaking, there is a comparative willingness on the part of humanity to tolerate individual religious opinion, every Christian denomination is vigorously laboring to Christianize the heathen by offering its peculiar creed for acceptance.

In the days of Jesus there was but one kind of Christians—those who believed in Christ—those who accepted His doctrine and obeyed His laws. There were several ministers—the elders, the seventies, and the apostles, who declared the Gospel to the world, but they were all members of *one* body declaring but “one Lord, one faith, one baptism.” They were all members of one church, baptized by one spirit into one body. They believed alike, they understood alike and worshiped in harmony.

There were no Baptists, Methodists, Presbyterians, Campbellites, Catholics or sects of any kind, but all Christians were termed “Saints of the most high God.”

All of the ministers of Christ were of the same faith and consequently of the same church, for “*God*,” not man, “hath set the members *every one* of them in the body (the Church) as it hath pleased him, that there should be no schism in the body.” I. Cor. 12, 8-25. And no man in heaven or on earth has any right to change the system perfected by our Master and to subdivide His Church into creeds and sects of divers faiths and doctrines that are contrary to each other, and which are conducted under different names, having different rites and controlled by men of different minds. And yet this is the true condition of Christianity today.

Now the question is, what has caused the division of the original church? By whose authority has each division been given a separate and distinct name? At whose command has each been endowed with different laws, doctrines and modes of worship? Who has called all the Christian ministry into service and sent them forth to declare a multiplicity of gospels? What answer can Christianity give to these interrogations? If these conditions were intended to be the outgrowth of the original church, why then did Jesus in His last prayer before His betrayal implore His Father to unite the hearts of His disciples and all those who should believe on them?

20. “Neither pray I for these alone, but for them also which shall believe on me through their word;

21. That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

22. And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. John 17."

Notice that Jesus declares that the world should know that He is the Christ by reason of the unity of His disciples. And just so long as there was the least vestige of the original church upon the earth they were united. There is nothing here to indicate division on segregation, but everything to prove the contrary. "And other sheep I have which are not of this fold." He says, Jno. 10:16: "them also I must bring and they shall hear my voice and there shall be *one* fold and *one* shepherd." Paul, too, bears witness of this unity to the Ephesians 4: 5, wherein he says, "There is *one* body and one spirit even as ye are called in one hope of your calling. *One* Lord, one faith, one baptism." This same writer further declares, speaking of the Gospel of Christ:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

"As we said before, so say I now again. If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

"For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

"But I certify you, brethren, that the gospel which was preached of me is not after man.

"For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 3: 8-12.

According to the Apostle Paul all ministers of Christ will teach the same thing, for there is only *one* method of redemption and those who are called to labor as messengers of Christ will be of one mind and will continue in harmony and unison until this world shall become the abiding place of our Master. "And he gave some apostles! and some prophets and some evangelists, and some pastors and teachers for the perfecting of the Saints, for the work of the ministry for the edifying of the body of Christ. Till we all come to a unity of the faith and of the knowledge of the Son of God unto a perfect man unto the measure of the stature of the fullness of Christ. That we henceforth be no more children tossed to and fro and carried about with every wind of doctrine by the sleight of men and cunning craftiness whereby they lie in wait to deceive. Eph. 4: 11-15.

From the teachings then, of Jesus and His apostles, the present



chaos of Christendom is contrary to the condition of the original church as it existed nineteen hundred years ago and as it should exist today.

Which one, then, of all the churches is the Church of Jesus Christ? Who are His authorized servants? What is His doctrine and how may I know for myself which one to join, are the questions we all ask.

We declare unto you, yea even unto the world, that God hath again spoken from the heavens, that He hath for the last time set up His Kingdom in the earth. That His apostles, His seventies and His elders, are among the nations of the earth declaring that the angel beheld by John the Revelator, Rev. 14, 6, hath flown from on high and restored the everlasting Gospel to mankind, the same gospel which was spoken of by Jesus when he told his disciples concerning the signs of his second coming that "this Gospel of the Kingdom shall be preached in all the world as a witness unto all nations and then shall the end come." Matt. 24: 14.

His doctrine is nothing more nor less than that enunciated by the fearless Peter on the day of Pentecost. "Repent, every one of you, and be baptized in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." Acts 2: 38, and to every one who will do His will the promise is given that he shall know for himself of the doctrine, whether it be of God or of man, for the Spirit will bear witness with his spirit that his life is acceptable before our Father, and that Jesus is the Christ.

#### BEWARE OF FALSE PROPHETS.

(By APOSTLE CHAS. W. PENROSE.)

Dispatches from Chicago of recent date give particulars of the abandonment from Dowie's Zion City of a number of his followers, thirty-five leaving in a bunch, because of his new assumptions. It is stated not only that he announced himself as "the first Apostle" of his church with eleven others to be selected by him, but that he appeared in robes in imitation of those of the Hebrew High Priest, which had been made to his order in secret, and thus proved "the last straw" of the load of his conceits which had become a burden to the seceders.

It is strange to outsiders that so many otherwise sensible people could swallow the story that he was Elijah the Prophet returned to earth. How that ancient prophet could be reincarnated—even if the doctrine of reincarnation were true—seeing that Elijah was not disembodied but translated, taken up bodily in "a chariot of fire," should have been a startling query with believers in the Bible who were attracted by Dowie's pretensions. And having accepted that inconsistency, it would seem that the matter of dress and similar assumptions

would not have made so much of a commotion. But it is evident that doubts must have arisen as to his Elijah claim and hence the further objections that proved effectual.

As to his impudent declaration of his Apostleship there might well be serious inquiry. The first Apostles were called and ordained by Christ himself, who received that authority from the Father. "He glorified not himself to be made a High Priest," but was appointed by direct revelation. Whether he was ordained, as some suppose, under the hands of Moses and Elijah—translated beings—is not stated in the New Testament, but that they appeared to him in the mount of transfiguration and spoke to him of his sacrifice on the cross is recorded, and that this manifestation was witnessed by Peter, James and John who were afterwards placed at the head of the Apostleship and of the Church. At any rate, "no man taketh this honor unto himself" unless he be an impostor.

It may be asked how did Joseph Smith claim the Apostleship and by what right do men in the "Mormon" Church profess to hold it? The answer is, by virtue of direct revelation from on high and the actual ordination to that office under the hands of Peter, James and John, sent by divine authority in these latter days to confer it upon men. That authority has been continued in the way divinely directed down to the present time, and the promise is given that it will not be taken again from the earth until the purposes of God are accomplished in the redemption of mankind.

Men may thrust themselves forward as "called of God," and may imagine themselves so authorized and figure for a time in that character. But that is not "the way of the Lord," and He will not acknowledge or sustain it. Neither will believers in the sacred Scriptures accept it if they understand what they read. False prophets and false Christs will arise in the latter times and deceive many. They are signs of the approaching consummation. "The wise will understand" and be able to detect the false from the true, and God will manifest the truth to the honest and sincere inquirer who exercises faith in Him.

The theatrical trumpery that impostors assume in their mimicry of sacred things, is offensive to a thoughtful mind and is more highly so to the Eternal Father, who accepts no ministration or ordinance or ceremony that He has not established, and who will repudiate every human device and mortal assumption. People who reject God's simple truth lay themselves open to man's deceptions. When the heavenly light is despised, the benighted are liable to be led by the will o' the wisp that lure the soul into the quagmires of error and darkness and death. "Beware of them who come unto you in sheep's clothing but inwardly they are ravening wolves," or who masquerade in sacerdotal frippery, and seek to fleece you for their own gain!

## BOOK OF MORMON.

(Concluded from Page 94.)

From the researches of such men of unquestionable authority as Waterman, Baldwin, Scott, Lord Kingsborough, Schoolcraft, Pritchard, Botwini, Claregoo, Priest, Morgan and others, Professor Jas. E. Talmage, one of few Americans of the Edinborough Society of Geology, has compiled these conclusions:

(1) "That America was inhabited in very ancient times, probably soon after the building of the Tower of Babel." This agrees with the Book of Mormon; for it says that Jared left the old world for this continent soon after the confusion at Babel.

(2) "That the continent has been successively occupied by different peoples, at least by two classes or races at widely separated periods." The Book of Mormon states that the Jaredites occupied this continent from the scenes at Babel till the Sixth century B. C., and that the Nephites and Lamanites occupied the hemisphere from the fifth or sixth century B. C., till the fourth century A. D., when the Nephite nation became extinct, leaving only a degenerate remnant of the Lamanites.

(3) "That the aboriginal inhabitants came from the east, probably from Asia, and that the latter occupants, or those of the second period, were closely allied to, if not identical with, the Israelites." The Book of Mormon says that Jared came from Asia and that Lehi, an Israelite, came direct from Jerusalem.

(4) "That the existing native races of America have sprung from a common stock." This agrees identically with the Book of Mormon.

Now, my friends, appeal to your reason and ask yourselves the question—could Joseph Smith, a youth unlearned in the sciences and classics, unschooled in geography and history, by his own accord and wisdom have authored a work which in after years summoned to its support the evidences of an extinct civilization? Had the work been of an ignorant, presuming mind, is it not much more reasonable to conclude that, instead of proving, the tombs of American antiquities would have furnished evidence sufficient to disprove and overthrow such a work as the Book of Mormon with all its claims? The force of archeological and ethnological corroboration of the Book of Mormon is self-evident and gives it uncontradicted support of its authenticity.

But there are other evidences of the Book of Mormon. The question might be asked: Who other than Joseph Smith saw the plates from which the record was translated? On account of the sacred character of the volume it was not exhibited to satisfy mere curiosity. But eleven men, praised for their honesty, truthfulness and affirming upon the honor of their manhood that they saw and handled the plates. They subscribed their names to an affidavit, solemnly affirming upon the honor of their manhood that they saw and handled the curious volume; that it was marvelous to their understanding; but nevertheless they gave their word to all men and nations what they saw and did, and called upon God and angels to witness that they

spoke the truth. But, says one, could these men not have been deceiving? Men noted for honesty and truthfulness do not very often deceive in such matters, but let us see. When men deceive they do it either for wealth, for power or for notoriety. If these eleven witnesses were not speaking the truth, what other motives would prompt them to fabricate? Could they have sought wealth by their testimonies? It seems a queer way of becoming rich, for by their act they were socially ostracised; nay, more, they were ridiculed and abused. By being "Mormons" they were mobbed, plundered of all they possessed, their homes burned and their lives jeopardized. These are not the proceedings of men in search of wealth by lying. Most of the number lost their standing in the church, lived in poverty and were offered bribes to retract from what they had sworn to; but they never denied their testimonies. No, it could not have been for money that they gave their good names. Then, was it for power? Had it been, when most of them lost their standing in the church, when they were excommunicated and became enemies of Joseph Smith, and forfeited the chance of realizing any ambition or power whatever, had power been their motive, they, in anger or in jealousy, would have denied their testimonials. Surely, through revenge, one would have retracted his statement to overthrow the work which grew on his testimony. Was it for reputation or notoriety, then, they might have deceived? Indeed, what enviable notoriety; to be called an imposter, a "Mormon," to be mobbed, and risk their lives, all for the sake of reputation. Had their motives been for notoriety, when they were excommunicated from the church, could they not have gained more popularity and notoriety by denying their testimonies and thus be the means of overthrowing such a growing and gigantic organization? But they did not. They could not have been under a spell of mental hallucination. Who ever heard of a young man deluding eleven of his superiors by mental magnetism and holding them deceived all their lives, when separated from them and in after years in every way. No, it was no deception, delusion or imposition. The evidence of any three of the eleven, if given against any man in the courts of the United States, would convict him of any crime. The testimonies of Joseph Smith and the eleven witnesses to having seen and handled the plates would convince before any impartial court. There are millions of people who believe in the resurrection of Christ, through the testimonies of a few witnesses, two thousand years ago. Yet the evidence of the witnesses of the Book of Mormon is stronger, more binding, more conclusive and lasting than the witnesses of the immortal Christ. The evidence of the Book of Mormon is not from contradicted sources, filtered through ages of ignorance and superstition, as have many of the strongest supports of the Christian faith. There is much more cause to question

the witnesses of Christ's immortality than to doubt the validity of the testators of the Book in question. Still there are men who accept without thought the former, and because the latter savors of Mormonism, still not knowing what Mormonism is, they will not give it reasonable attention. No; the witnesses of the metallic plates were not deceiving. Who ever heard of a conspiracy among men embracing whole families, risking their lives, sacrificing their property, losing their good names, and all for what?—for the sake of elevating and making better the human family? Who ever heard of such a deception! Had it been deception, in after years, when in disappointment, when in poverty, when entertaining bitterness against one another, surely one, just one, would have exploded the folly, had it been a folly. But to the end each man upon his deathbed, whether in or out of the pale of the church, reaffirmed his testimony of the Book of Mormon. What would Christendom give for such evidence in proof of its ancient record?

Now, my friends, you have heard in brief my humble attempt in support of a work which I revere as bearing the impress of truth upon its pages. The Book of Mormon in its construction is simple, logical and harmonious. The spirit which permeates its pages feeds the soul. To read it is to be a better man, to feel purer and happier. It in itself is an argument able to satisfy its claims in its evidence of prophesy and consistency. You have heard exploded its objections and noted its proof from various sources. Is it not reasonable? Does it not deserve careful and serious investigation? If it is true, is it not of incalculable value to the human family? If it is not true, why have the brains of men been at a loss to show its falsity? If true, it will weather every wind of opposition. Its proof makes it true. It explains the origin of the Indian races. It is a criterion by which to tell the truths of the Bible and serves as a key to many so-called mysteries of the Jewish scriptures. It is an evidence that God lives. It is an evidence that Jesus is the Christ. It is an evidence that when the spirit of Joseph Smith was beaten back to the bosom of its God by an ungrateful and blood-guilty world, the inhabitants of the earth had again martyred a valiant son of the Great Eternal Father.

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#### COFFEE INJURIOUS TO CHILDREN.

In a magazine article relating to household affairs a doctor says: "Coffee if freely used, may cost \$1 a month a head or even more. It should never be given to growing children, and it is a prolific source of nervous and digestive derangements in adults. Tea is less expensive, rather less harmful to the nervous system and rather more so to the digestive organs. Chocolate contains a nerve stimulant somewhat similar to that common to coffee and tea, but less harmful. One of the cheapest and most appetizing additions to the menu of the private family is soup.—*Life and Health.*

### REVIEW.

The mission has gained considerable strength in the past month by the arrival of Elders from the west. Every conference has been reinforced and the outlook is encouraging. Good health prevails, with the exception of a very few mild cases of malaria, which are receiving every attention.

From each conference, the reports show that the Elders have been received with kindness and consideration and that there has just been enough competition to keep up enthusiasm.

The cold weather of the late autumn is making it possible to do work in the lower and otherwise unhealthful portions of the mission, as, for instance: A number of Elders are laboring in the counties of North Western Florida, which are at present included in the territory embraced by the Alabama Conference. These counties are usually reserved until the prevalence of malaria is seemingly lessened by winter. Other conferences are following the custom, while in Kentucky a good many elders are at work in the "blue grass" region and the still more northern districts find it convenient to tract some of the cities.

The street meetings are reasonably fewer, on account of the frosty nights; but considerable zeal is being manifested in the holding of cottage and other indoor meetings and the same steady increase of our members, by converts, obtains.

The work is to be resumed in Key West. Elder O. E. Overson will return to the little island and Elder John A. Gardner will go as his companion.

Branch conferences have been held at Mountain Lake, Virginia; Davis Station and Privatiers, South Carolina. A regular conference was held, by the mission president, at Columbus, Ohio, on November 27.

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### RELEASES.

James H. Judd, Alabama.

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### TRANSFERS.

C. E. Rowan, Mission office, to Atlanta; Kenneth Molen, Atlanta to Mission office; O. E. Overson, Atlanta, and John A. Gardner, East Tennessee, to Florida.

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### ARRIVALS.

Nov. 18, W. A. Walker, Jr., Rexburg, Idaho; assigned to labor in East Tennessee. Nov. 22, R. Ray Nixon, Idaho Falls; D. A. Gillies, Provo, Utah; John H. Cook, Naples, Utah; assigned to labor in South Carolina. Thos. A. Storey, North Ogden, Utah; Benjamin Larsen, Provo, Utah; assigned to labor in Virginia. Joseph T. Walker, Lewisville, Idaho; J. A. Humphries, Virgin, Utah; assigned to labor in Kentucky. Charles N. Barker, North Ogden, Utah; Hyrum C. Ford, Kanarra, Utah; assigned to labor in East Tennessee. Nov. 26, Jeremiah Stokes, Jr., and wife, Eugenia Neff Stokes, East Mill Creek, Utah; assigned to labor in the Mission Office. Nov. 27, Christopher Rodily, Fairview, Idaho; assigned to labor in Georgia. Edward P. Moser, Whitney, Idaho, and G. Fowkes, Nephi, Utah; assigned to labor in Alabama.

*Report of Mission Conferences for Two Weeks Ending November 19, 1904.*

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Juor. Sub.	Deseret News Subscriptions
D. B. Foulger .....	Alabama ..	18	881	273	38	187	696	50	5	19	42	518	1	2				
F. J. Sorensen .....	East Tenn ..	14	141	109	10	243	585	37	1	26	36	331	2					
J. W. Gollightly .....	Florida .....	18	749	67	29	223	438	21	1	16	31	469	6	7			1	1
W. S. Rust .....	Georgia .....	19	870	438	52	360	414	34	6	19	41	638		4	1		1	
A. J. Aagard .....	Kentucky ..	22	109	1011	202	195	1742	156		27	62	606						
Elmer Kimber .....	Mid. Tenn ..	16	823	94	27	215	655	34	1	24	33	296	3					
F. G. Bingham .....	Mississippi ..	15	634	164	14	294	334	28	8	45	28	492	3	6				
L. W. Johnson .....	N. Carolina ..	18	832	807	166	281	926	62	3	49	29	524				1	2	
C. A. Wright .....	Ohio .....	19	1142	2058	648	320	1047	89	2	53	33	1198						
E. S. Davis .....	S. Carolina ..	17	807	487	146	44	561	46	1	28	32	738	1	4			3	1
A. F. Jeppson .....	Virginia .....	18	855	264	36	218	760	26	3	28	30	342	3	1			3	

**THE THREE DEAREST WORDS.**

(Selected.)

There are three words that sweetly blend,  
That on the heart are graven;  
A precious soothing balm they lend—  
They're mother, home and heaven!

They twine a wreath of beauteous flowers,  
Which placed on memory's urn,  
Will e'en the longest gloomiest hours  
To golden sunlight turn!

They form a chain whose every link  
Is free from base alloy;  
A stream where whosoever drinks  
Will find refreshing joy!

They build an altar where each day  
Love's offering is renewed;  
And peace illumines with genial ray  
Life's darkened solitude.

If from our side the first has fled,  
And home be but a name,  
Let's strive the narrow path to tread,  
That we the last may gain!

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*"I will give unto you one of the keys of the mysteries of the Kingdom. It is an eternal principle that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way while he himself is righteous, then know assuredly that that man is in the high road to apostasy; and if he does not repent will apostatize as God lives."*—JOSEPH SMITH.

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## FAMILIES IN HEAVEN.

(BY PRESIDENT WM. BUDGE.)

The Rev. R. P. Boyd, having taken exception to remarks made by me upon the reunion of families after the resurrection, wrote the following:

Did Paul or any of the other Apostles teach that families could be sealed in the way you profess to seal them? You know that they did not. On the contrary, Christ taught the very opposite in the case of the woman who had seven husbands (Math. 22, 24-30). He not only taught (as you also do) that in heaven "they neither marry nor are given in marriage, but (as you do not) are as the angels of God in heaven." The angels were not married on earth, and the only possible inference which can possibly be drawn from the statement is that angels are not in a married state in heaven. If you can draw any other inference that will bear the light I should be glad to see it. If the angels are living in marriage relations, then Christ did not succeed in explaining the difficulty in regard to these seven brethren.

The above quotation from Mr. Boyd's letter I will endeavor to answer. I do *not* know that "Paul or any of the other Apostles did *not* teach that families could be sealed as you (we) profess to seal them." As there were many things said and done during the ministry of Christ and his Apostles that were not written, neither Mr. Boyd nor myself can tell much of what they taught. The New Testament is a very small book and contains a very meager account of what was said and done by our Saviour and others.

And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen. (John's Gospel, 21 chap., 25 verse.)

There are many things true that are not mentioned, or fully declared, in the word of God, and Mr. Boyd himself teaches many things that are not taught in it.



For instance, will Mr. Boyd, when he answers me, be kind enough to give some particulars about marriage, as that subject seems to interest him a great deal, and he sometimes performs a marriage ceremony? We all recognize marriage as sacred, but beyond some reference to it, and the relations created by it, there are no instructions in the Bible concerning it—as to when or where it should be administered, who should perform the ceremony, or what the nature or form of so important a contract should be. All this necessary knowledge and authority regarding marriage, or sealing, was doubtless possessed by the servants of God where His power was exercised in that way, but the Bible merely refers to it.

Herein is Mr. Boyd's difficulty—he limits God's wisdom and knowledge necessary to the salvation of man to what is contained in the Bible, and that must increase his perplexity, as he, being a professed minister, finds it necessary to operate in many ways without any scriptural authority whatever.

In the first place, he is assuming the priestly office without authority, as he was not "called of God as was Aaron," which is necessary; neither does he profess to be, notwithstanding that "no man taketh this honor unto himself but he that is called of God as was Aaron" (Heb., 5:4). If Mr. Boyd was called, there is no mention of it in the Bible.

In the second place he baptizes little children contrary to the teachings of the Bible, and in a manner that is not authorized by that sacred book, and uses a ceremony not found in the Bible, and there is no hope for improvement for Mr. Boyd himself declares:

Those former ways of God's revealing His will unto His people being now ceased. (See Confession of Faith, page 10.)

Of course a man holding such an unscriptural doctrine as that God does not teach His people as in former times would reject more light if God should give it, notwithstanding we are instructed to live "by every word that proceedeth from the mouth of God."

Leaving this short digression, let us turn to the further consideration of the subject matter of Mr. Boyd's letter. According to the Bible, the first intimation of the continuation of family life is found as early as the promise of God to Abraham (Genesis 13:15) and afterwards repeated in Genesis 17:8, and elsewhere. Abraham and his seed were promised the land of Canaan for an *everlasting* possession, not only during his or their mortal lives, but forever, and that promise has not yet been fulfilled to him or his seed, although many of them have in mortality enjoyed possession for a brief period. An occupancy of the promised land for a mortal lifetime would not be forever. This was well understood by Abraham's descendants, and declared by Stephen the Martyr, in his celebrated speech, delivered before the High Priests and found in Acts 7, fifth verse:

And He (God) gave him (Abraham) none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

But both him and his seed will enjoy a fulness of the promise, after the resurrection, when Job will stand upon the earth in the flesh. Job, one of the best men who ever lived, tried and proven to the utmost, and who possessed the full confidence of the Almighty, testified not only to the resurrection, but also to the condition of the body after it has risen, a condition which implies a continual physical activity, a hope somewhat different to that entertained by the average Christian of modern times, who have been taught to look forward (if fortunate) to an everlasting musical existence. Job's words were:

For I know that my Redeemer liveth, and that he will stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh will I see God. (Job 19 and following verses.)

It should be observed also that in the promise Abraham's seed shall be as numerous as the stars in the heavens, and as the dust of the earth. Up to the

present time there cannot be even a pretense of the fulfillment of this part of the promise in the past. As a matter of fact, only a few out of the comparatively small number of Abraham's seed, have lived on the promised land, and if the promise relates to this life only, then neither Abraham himself nor millions of his seed have enjoyed, or can enjoy, the great promise which God made to Abraham in Canaan. As to those who did live upon the promised land, it was not to them an everlasting possession; and as to the great majority of Abraham's seed, they have not had even a temporary possession, so we are forced to the conclusion that the fulfillment of God's promise to Abraham will be after the resurrection, and in this expectation we are well sustained by the revelation of God given to Ezekiel (37th chapter, first and following verses). The first verses contain an account of a vision given to the Prophet, and the Almighty declares the *meaning* of it commencing with the 11th verse, as follows:

Then He said unto me, son of man, these bones are the whole house of Israel; behold they say, Our bones are dried, and our hope is lost; we are cut off from our parts; therefore prophesy, and say unto them, thus saith the Lord God: Behold, O my people, I will open your graves and bring you into the land of Israel, and ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I, the Lord, have spoken it and performed it, saith the Lord."

It will be *after* God has placed his resurrected people "in their own land" that their "everlasting inheritance" will be enjoyed, and their incalculable increase will commence. It will be noticed that the promise of restoration here made is not restricted to the male or female portion, but to the "*whole* house of Israel." How otherwise could the promise increase be accomplished. To prevent speculation as to the extent of the promise we find the following in Galatians, third chapter, 27, 28 and 29 verses:

For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond or free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

This leaves no doubt of the general application of the great promise of the eternal inheritance.

Mr. Boyd continues:

On the contrary, Christ taught the very opposite (meaning the reunion of families in heaven) in the case of the woman who had seven husbands.

Mr. Boyd is mistaken in this. The inquirers on that occasion were Sadducees, a sect of Jews who denied the resurrection, and were not Saints, as the followers of Christ were called, and had not received the late revelation through Christ (Heb. 1:2). Therefore they were ignorant of the divine law of marriage, or it would have been unnecessary for them to have asked the question, and if Mr. Boyd had understood the Christian marriage law it would not have been necessary for me to explain it now. Like modern Christians, Sadducees considered that the marriage obligation was limited to this life, as according to their belief there was no other, but doubtless having learned that Jesus taught the doctrine of the resurrection, they desired to confound Him, or, possibly to learn his doctrine, presumably the former, from what is stated in Matthew 22, 34, in reference to the conversation.

The divine law of marriage is eternal in its effect, as all God's laws are, when administered by an authorized servant of God. "Whatever God doeth, it shall be forever" (Ecc. 3: 14). Of this the Sadducees knew nothing. Their marriage law

was of man, and its obligation ended with this life; therefore the woman in question did not belong to any of the dead men, even if they all "had her," as she had not been married by divine authority, and therefore, so far as they were concerned, she had no husband after death, but would be as the angels in heaven, as there are no marriages there. So "Jesus answered and said unto them, ye do err (as Mr. Boyd has erred) not knowing the Scriptures, nor the power of God, for in the resurrection they neither marry nor are given in marriage, but are as the angels in heaven."

There are no marriages in the resurrection because all divine marriages are performed on the earth, and being eternal need no renewal, for what is bound, or sealed, by the power of God on earth, is bound or sealed in heaven. And all those who have not had the benefit of God's marriage law will be as the angels in heaven, single, and will be sent forth to minister for those who shall be "heirs of salvation" (Heb. 1:14), except they are worthy of having the necessary ordinances performed for them on the earth. An objection may be made to marriage, or to any labor being performed on earth for the benefit of the dead. Protestants have been taught to reject any such proposition. They are wrong, however, as the word of God teaches this doctrine, and the performance of vicarious labor, the living for the dead, was well understood in the ancient church. Christ himself was a living representative of the doctrine, for "as in Adam all died, so in Christ shall all be made alive."

Christ wrought out the redemption of the dead as well as of the living who accept His word, and to show the importance of this vicarious work the Apostle Paul asks the Corinthian Saints: "What shall they do who are baptized for the dead if the dead rise not at all? Why then are they baptized for the dead?" The Saints, it appears, had been taught the doctrine of baptism for the dead and practiced it, but were led astray by false teachers who denied the resurrection, and Paul made their inconsistency manifest. Belief in baptism for the benefit of the dead was a part of "the faith delivered to the Saints." Why not marriage for the dead as well as baptism for the dead? Attending to ordinances for the dead who have passed away without the privilege of being personally administered to is part of the work done in the temples of the Lord, and the result of the visit of Elijah the Prophet, as predicted by Malachi in his fourth chapter, fifth and sixth verses, wherein it says:

Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the hearts of the fathers to the children, and the children to the fathers, lest I come and smite the earth with a curse.

The fathers and children of those who are dead are now being baptized for such as have departed from mortality and are otherwise representing the dead in building up family relations, preparatory to the more perfect and eternal family union to be re-established after the resurrection.

I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven (Matt. 18:18).

This was the promise of Jesus to His Apostles. What does it mean? The exercise of a power on earth eternal in its effects. Divine marriage is an eternal contract; therefore, married people, if they are worthy, will live in heaven subject to the divine marriage law and in the full enjoyment of the happiness of a purified and perfected social life, for "nevertheless, neither is the man without the woman, or the woman without the man, in the Lord" (1 Cor. 11:11). To be "in the Lord" cannot be restricted in time to mortal life, which is but a span, a fleeting moment, compared to eternity, in which all the Christian's hopes have centered for the enjoyment of the peace and joy prepared for the righteous. This earth is a place of preparation only; to be "in the Lord" is more properly a reference to the result of that preparation which must include marriage, as neither the man nor the woman can be "in the Lord" without each other. "If in this life only we have hope in

Christ, we are of all men most miserable" (1 Cor. 15:19). If being "in the Lord" has reference to this life only, then there can be no hope of future happiness for Saints, or Christians, who have died without being married, unless they can be the children of God without being "in the Lord," which of course we cannot admit.

The sectarian believes that the happiness of married life, as such, with all its holy ties, affections and love, ends forever at the time of death. The only marriage obligation that they know of ceases then. Their marriage ceremony is a law of men and man's power reaches no farther than the extent of human life, and not knowing the word of God, nor realizing his power they are content with the prospect of a speedy end forever to the most perfect happiness that humanity is capable of enjoying, viz: The love of husband and wife and that love which exists between parents and children. Family love and affection promoted is God's will, and therefore God's service; but human ignorance and folly teaches that this life's probation with all its experience and the cultivation of its highest and holiest relations, result in a loss inconceivably great, the end of family life.

True Christian marriage, performed by one divinely authorized, means the continued improvement and happiness of the sons and daughters of God, in time and eternity, for the bond is eternal. Death is but a slight interruption, with a renewal under more favorable conditions, of the holy family relations and love with all which it implies.

God created man, male and female, in the beginning. Sex is a distinction of the spirit as well as the body, and is therefore as eternal as the organization of the spirit itself, and as the destruction of the body cannot possibly affect the spirit, and distinction remains with all the qualities, characteristics and functions of male and female life, but all the powers possessed purified, subdued and directed in harmony with the celestial law of God.

All people of ordinary intelligence must have observed the very marked difference in the disposition of children—male and female—manifested with the first glimmering of intelligence, independent of any tutelage, showing that the mental peculiarities of the sexes was a pre-natal distinction, or characteristic.

We learn that among God's people anciently a law existed protecting certain family rights in behalf of the dead (Deut. 25:6 and Ruth 4:5). If a man died in Israel under certain circumstances his brother or the nearest of kin was under an obligation to marry the widow, so that seed might be raised up for the dead brother. Why should the children thus begotten be the children of the dead man? Simply because the woman, married according to the law of God, belonged to the dead man, and according to the divine law her offspring belonged to the husband, so that he, after the resurrection, would, with her, and their children, constitute his family. If a distinct family organization after death was not part of the divine plan why should the relationship with the dead be determined by law? If there be no future family organization, why determine that the children should belong to the dead instead of the natural father?

Here is a temporary arrangement for a special purpose, viz: that the dead man's name "be not put out of Israel," and that his increase might continue. The family organization thus perpetuated on earth—the place of preparation for all eternal family government—the faithful dead man would not suffer in his heavenly prospects when "all the house of Israel" will be resurrected and placed upon their own land in fulfillment of the promise made by God to Abraham. The relative who refused to keep the law suffered disgrace, because he would not "build up his brother's house."

The object being to perpetuate the family of the dead man, what necessity would there have been to be so particular about preserving a relationship with the dead if such relationship could not exist after death. What consistency would there be in performing a work for a man who is dead, if he is not affected by it? or cannot take any interest in it? We repeat, that a man's family relations established on earth under the law of God are intended to continue forever, and that death is but a temporary interruption which, when overcome will result in eternal growth and inexpressible felicity. My argument is intended principally for those who limit their knowledge of God and his ways to what they understand

is contained in the Old and New Testaments, those people who are opposed to additional revelation from God, but which is so necessary to the intellectual and spiritual growth of the people, and the ever-changing conditions affecting them.

God is Himself the Father of our spirits. Our spirits are the offspring of immortal parents. If immortal beings can and do multiply by increasing the number of organized spirits in celestial life, what can be more certain than that our mortal parents will continue their holy marital relations in the new existence. The marriage covenant is holy, and designed to be everlasting, indeed nothing can destroy its power except sin. A relationship that God has not joined may last during the mortal existence of the parties to it, but those whom "God has joined" are parties to a covenant that binds in time and eternity (Matt. 18, 18). Therefore, those who are married here will resume in eternity those marital relations which have been for the time being interrupted by death—with this difference; that under the new conditions the associations will be in harmony with celestial law.

In addition to the light of revelation, many of our advanced students of theology, as also in other lines of thought, are impressed with a new light in regard to the future life, of which the following are examples:

Thomas B. Reed says—

"When we boast in our pride, a pride which is fully justified by our progress of the steady march of the human race, we do well; for we see in it the great hope that we may be discovered to be of immortal origin and of immortal continuance."

The celebrated theologian, Bishop Butler, speaking of the life to come, says—

"Nothing which we at present see would lead us to the thought of a solitary inactive life hereafter. Analogy and scripture alike teach us that it will be a community. For aught we know the life of that community may give scope for the exercise of veracity, justice and charity." Why not of love, with all its endearments and results?

The following words, spoken by Victor Hugo, we believe in the last year of his life, is another example—

I feel in myself the future life. I am rising, I know toward the sky. The sunshine is over my head. Heaven lights me with the reflection of unknown worlds.

You say the soul is nothing but the result of bodily powers; why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart.

The nearer I approach the end the plainer I hear around me the immortal symphonies, of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is a history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others: "I have finished my day's work" but I can not say "I have finished my life."

Congressman Nelson Dingley, in a letter of instructions accompanying his will, closed with these words—

My strongest desire is that my children may maintain such pure, noble and Christian life and character as will honor their father, make happy the last days of their mother, and fit them for the life of heaven, where I hope through Christ's love to meet our reunited family.

The following are the thoughts expressed by one of the hymn writers of the Church of Jesus Christ of Latter-day Saints:

O my Father, Thou that dwellest  
In the high and glorious place!  
When shall I regain Thy presence,  
And again behold Thy face!  
In Thy holy habitation  
Did my spirit once reside?  
In my first primeval childhood,  
Was I nurtured near Thy side?

For a wise and glorious purpose  
Thou hast placed me here on earth,  
And withheld the recollection  
Of my former friends and birth;  
Yet oft times a secret something  
Whispered You're a stranger here:  
And I felt that I had wandered  
From a more exalted sphere.

I had learned to call Thee Father,  
Through Thy spirit from on high,  
But, until the Key of Knowledge  
Was restored, I knew not why.  
In the heavens are parents single?  
No: the thought makes reason stare!  
Truth is reason; truth eternal  
Tells me I've a mother there.

When I leave this frail existence,  
When I lay this mortal by,  
Father, mother, may I meet you  
In your royal court on high?  
Then, at length when I've completed  
All you sent me forth to do,  
With your mutual approbation  
Let me come and dwell with you.

#### THE GOAL OF AN EDUCATION.

The *New York Tribune* speaks of a student who asked the president of Oberlin College if he could not take a shorter course than that prescribed by the institution. "Oh, yes," was the reply, "but that depends upon what you want to make of yourself. When God wants to make an oak, He takes a hundred years, but when He wants to make a squash He takes six months."

Find fault, if you must find fault, in private, if possible, and some time after the offense, rather than at the time.—Sidney Smith.

"Do not wait till people are dead to say all the good things you can about them. An epitaph never benefits the man who sleeps under it, but a little 'epi-taffy' may encourage the living."

"Silence is sometimes an evidence of great courage."

"The successful man is the one who is some benefit to the world."

"If you would live up to your promises do not make too many of them."

Mankind worships success, but thinks too little of the means by which it is attained—what days and nights of watching and weariness, how year after year has dragged on, and seen the end still far off; all that counts for little, if the long struggle does not end in victory.—H. M. Field.

# ELDERS' JOURNAL.

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DECEMBER 15, 1904.

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## EDITORIAL.

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### CHRISTMAS INVOCATION.

Before another issue of the JOURNAL comes from the press one more anniversary of the celebrated Christian holiday will have come and gone. "Christmas!" the day of days in all the year, what joy and pleasure, what pain and sorrow, what gladness and disappointment accompany the presence.

To those of us who are blessed with health, with comfortable homes, with friends, and a reasonable share of this world's riches, this day brings gladness to our hearts and we rejoice and make merry the occasion. But what about the widows and the orphans, the poor and the sick, and all those whose conditions and circumstances in life misfortune has made distressing and pitiable.

Christmas commemorates the birth of our beloved Redeemer whose mission was truly one of "peace on earth and good will to man." He was full of love, kindness and charity, and spent His life in the glorious work of lifting mankind to that plane of brotherhood wherein the law of love softens every heart, removes every selfish ambition, swells every bosom with charity and good will and unites every soul together with that spirit which shall redeem the world.

If then we commemorate His birth, let us do so fittingly. Let us celebrate with the spirit of thanksgiving, good cheer and benevolence. Let us extend the hand of charity wherever we can, and encourage every worthy cause that will relieve the sick and suffering and make comfortable and happy the unfortunate among us, that all mankind may be made to rejoice, and to feel the benefit of the mission of Him who gave His life for the redemption of the world.

We invoke the blessings of God upon all mankind to the end that peace and good will may prevail, that contention and strife may cease, that righteousness may increase in the land and prepare the way for the second coming of our Lord and Savior whose right it is to reign King of kings and Lord of lords. We bless the rulers in every nation to the end that they may have wisdom to enact and minister such laws as will break down the barrier of false traditions, which hinders the progress of civilization, tramples under foot the inalienable rights of individuals, prevents the enjoyment of religious liberty, and promotes darkness rather than light in the land. We bless the Saints in every

land and especially those among whom our lots are cast. May they rejoice in the Truth. May the testimony of Jesus burn within them. May they have strength and courage both to live and to defend the Faith. May their store houses be filled to overflowing. May health and strength be upon them. And may peace and happiness, satisfaction and contentment pervade their homes and the Spirit of God abide with them forever and ever; that it may direct them in the path of righteousness and lead them back into the presence of God the Eternal Father. We bless the Elders who are called to warn the nations of the earth, and to call all men unto repentance. May they rejoice in the work of the Lord and keep in mind that they bear the same priesthood, declare the same great message, possess the same inspired testimony, and have access to the same Spirit, as was enjoyed by Peter, James and John. And upon you brethren—our companions in the South—we invoke the blessings of health and strength. We pray that you may be filled with love and charity for this people and that you may be faithful to your mission in declaring unto them the Gospel of Jesus Christ. May your lives be protected from the evil designs of wicked and ungodly men,—that the hand of the Lord may be over you in all things that you may journey forth in peace, be successful in your ministry and return to the bosom of the church with a contented mind, enjoy the consciousness of a well performed duty, and thereafter remain firm and steadfast in the Faith until your life's missions shall have ended and you are crowned in the celestial Kingdom among the noble sons of God.

These are our expressions of good will toward you all, and we send them forth together with our best wishes that you may have a Merry Christmas and a happy New Year.

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#### PULPIT PRAISE FOR ROOSEVELT.

ATLANTA CONSTITUTION, DEC. 5.

Last night, before his regular sermon, Dr. Broughton, at the Baptist tabernacle, spoke of the invitation to President Roosevelt to visit Atlanta and the south. It was a vigorous attack upon what he characterized the south's greatest drawback. He criticised the south's political leadership, and declared the time had come to get out of the lap of such political Delilahs as had sheared the party of its locks. He said sectional newspapers were responsible for the defeat of the political aspirations of the south. He ridiculed the cry of "nigger," and said Roosevelt was a patriot. He declared Cleveland hobnobbed with negroes as much as Roosevelt. "We must stop chewing the rag," said he, "and pitch our politics upon the high plane of national statesmanship."



The substance of his remarks is as follows:

I do not speak on this subject as a politician. I care nothing for politics; but I would give my life for truth. The proposition to invite President Roosevelt to the south is worthy of us, and he is worthy of it. He is the president of a united country, the greatest country under the sun. His election was the greatest triumph the country has ever known. The south itself yielded much to the tide of his strong personality. His strongest opponents have been disarmed of their criticism. As a matter of fact, one-sided political blab-mouaths will continue to make a noise, but their noise does not represent the best people of the south. We want the president to come. We think he needs to mix with us here in the land of sunshine and flowers. It will do him good to see us, and feel the throb of our internal problems. Besides, his visit will do us good. We need to come in touch with him. He today is the most conspicuous figure in all the world. He is president of the greatest nation in the world. There is no doubt about this. He is president by the greatest popular vote in the history of his nation. He won a campaign on purely personal grounds. His opponents frankly challenged his personality. They declared Roosevelt, the man, to be the issue in the campaign. His own supporters frankly accepted the issue and licked the hide off the opposition. I say a man like that, this southern land, this flower garden of our country, where heroism and chivalry, has ever been admired, can afford to honor. Besides, President Roosevelt is a Christian gentleman. There has never been a more humble, conscientious Christian in the white house, not excepting his illustrious predecessor. For this reason alone, we can feel honored to open our doors to him. It seems no little to this united people that a man of such stern, Christian faith is at the head of the nation.

I know that he is abused by certain sectional newspapers in the south. They have cartooned him in all sorts of ridiculous shapes. They have denounced him in all sorts of language. But they have only served to give him power. Such papers in the south, crying "nigger," have done more to defeat the political aspirations of our section than anything else in the land. Their cry was disgusting even to the thoughtful, unselfish men of the south. Every honest democrat was bound to see the true animus of the opposition. Grover Cleveland hobnobbed with negroes as much as Roosevelt, still no cry was heard. Our recent experience was shown that southern politicians must get some other slogan for national politics. We must stop chewing the rag, pitch our politics upon the high plane of national statesmanship, or the south will never get her share of the nation's honor and emoluments. The president has made some mistakes in touching the race problem. His best friends will admit this. But he is human, and so are we. No true man today believes he is sectional. Sectionalism has been read into him by the newspapers. And the narrow sectional haranguing by such subsidized sources must no longer be accepted as the standard of our people. Sampson has slept with his head in the lecherous lap of Delilah long enough; his long locks are gone. The power that once characterized him has departed. Every four years he shakes himself, but there is no power. Thank God, his eyes are not yet put out. He still can see. And today, in every section, there are signs of rehabilitation. The old party has found its weakness, and I believe will reorganize itself around deep, sound, moral and patriotic principles. Men will be selected to manage its affairs; men, I say. Not blackleg gamblers and race track sports, but men. Men of broad mind and sturdy character; men who will run the party upon moral and patriotic issues, and fight for victory. This is the only hope for southern politics and national safety."

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*The Character Builder*, edited by Dr. John T. Miller, and published at Salt Lake City, gives an account in its last number of the establishment of The Human Culture College. The mission of this institution is to impart a knowledge of the laws of health, morality and socialology. Courses are given for both men and women; and conducted as they are, by men and women of rare ability, and extensive study and research, we are sure great good will result. The mission of the school is a most worthy one; and the work to be done is most painfully needed everywhere. We commend Dr. Miller and his co-workers on the grand move they have made and wish The Human Culture College a most prosperous existence.

The following paragraphs are taken from an editorial written by Orson Pratt, in the *Millennial Star*, under date of May 2, 1857.

#### REPENTANCE.

Do you wish to know what sins you are guilty of? Your own conscience will point out many of them. The strict law of God, if you will read it, will convict you of many evils. If you will go and hear the faithful servants of God preach, they will show you many of your transgressions. If you will read the church publications they will be an assistance to you in discovering your sins. The Holy Ghost, if you will let it dwell in your hearts, will convince you of sin and show you many imperfections which you would not otherwise discover. When you discover anything in your practices which is not conformable to the word of God, you should immediately repent, by making a humble confession of the same to God and by a reformation of conduct in that particular. Or, if your sin is against man, to man you should make confession and restitution. He that sins in secret should confess in secret; he that sins openly should confess openly. He that trespasses before many should confess before many, and in all cases let your confessions be to God, and to as many as you have unjustly offended, whether they be in the church or not. When our sins are not against others, they have no business to know them, unless we remain in impenitence, then their exposure is necessary, that the same may be rooted out. But when they are against others, then a confession to God is not sufficient. God will not accept our confession, nor hear our prayer, when we neglect to be reconciled to our brother or sister, or neighbor, whom we have offended.

#### SLANDER.

You may slander persons who are entirely innocent, merely because you imagine they are guilty; you may have seen some circumstances which caused you to have suspicions; and instead of burying those suspicions in our own breast you give publicity to them and, perhaps, with an additional coloring; your own suspicions produce a dislike to them and you seek to create these disagreeable feelings against them in others.

You do not speak directly against them, for this would expose you as an open slanderer, and would measurably destroy your influence. In order that your slanders may have the greatest possible effect and obtain a degree of credibility, and produce more serious injury, you clothe them with piety. You hypocritically pretend that you very much dislike to speak of their faults; but you are very careful to insinuate, in a guarded and blind manner, some great evil, leaving the impression that there is something very serious, about which you do not like to speak. And thus you endeavor to instill bitterness

of feeling and prejudice into the minds of your listeners. Woe unto you! for it would be better for you to be cast into the depths of the ocean than to unjustly offend those who are innocent before God. Woe unto you! or your hypocrisy and deceit shall fall with pain upon your own heads.

Again, you may slander persons who are not altogether innocent. You may expose them to others, who should be kept in ignorance concerning their faults, until the proper step can be taken with them, according to the law of God. You seek to make their sins public, and to create a prejudice among the Saints against them. You do not seek to save them, but to destroy. You place yourself in the attitude of a destroyer. Such a spirit is of the devil, for he also seeks to destroy, and to accuse the Saints, and to stir up wrath against them. Will you follow in his footsteps? Will you slander and speak evil of your brother or sister who has sinned? Will you seek to trample the weak Saint down to hell because he has been overtaken in a fault? Remember that if you do this you are no longer the saviours of men but their destroyers. Cease, therefore your slanders against the transgressor. Cease to spread forth his evil deeds upon the housetops. Cease to make public that which will injure and destroy. Cease your back-bitings and all your evil speakings one against another. Cease your tattlings about your own family affairs, or those of your neighbor.

Mind your own business.

Get the beam out of your own eye, and keep it out.

Purify your own hearts.

If you ache to slander some one, slander yourself.

Speak against your own corrupt doings.

Be ashamed and confounded because of your own evil deeds.

Do your neighbor good, or let him alone.

Let Reformation be written on your hearts.

Let life—eternal life—be your motto forever.

It is the duty of the teachers who visit from house to house to search diligently after the Spirit and feelings of the Saints.

Search out the slanderer—the back-biter—the evil speaker. Exhort them to repent quickly. Make them ashamed of their hard speeches. Teach them that no person, held in fellowship by the Saints, can be evil spoken of without sin. Teach them the law of God and how to deal with transgressors in order to save them. Teach them that neither the innocent nor the guilty among the Saints can be slandered without bringing condemnation upon the slanderers. Teach them that if they do not reform in these things they themselves will wither away and be cast out from among the people of God.

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He who purposely cheats his friend would cheat his God.—Lavatar.

## KING OR SLAVE.

(How to Live.)

I pity the man who hasn't resources within himself—so that nothing external can seriously disturb him and render him unhappy and discontented. A man should so live that were the inmost thoughts of his soul revealed to the world he would have no reason to blush—for there should be disclosed no insincerity, hatred, envy, suspicion, ill-nature or injustice. Such a nature would be above the reach of injury and above the reach of gossip and malice of ordinary mortals. With a philosophic mind he would accept and welcome success and adversity with equal equanimity. He would be undisturbed by the comments, actions or opinions of others, for after all every one's good opinion is not worth having. Many people who criticize us are not able even to please themselves, so how can we hope to please them! Keep your dignity pure and be true to the best of yourself. Fear nothing and desire nothing to such an extent that you would be unhappy if you were denied your wishes, but live up to the best in your nature, and be satisfied with your lot. Be honest and just, and then if the whole world doubt your integrity or question your character, you need not be disturbed.

Such a man is a king and not a slave to public opinion. But you question if it is possible for any of us weak mortals to rise to such Kingship. Most assuredly it is. We are all of us possessed of great souls with marvelous possibilities, and by constant effort we can one by one throw off the fetters of the slave. We can stifle our passions, overcome our weaknesses, and master opposing elements within us. Every time we surrender to a wrong appetite, flee at opposition, or fall prostrate before any condition, environment or failure we are slaves. We owe a debt to ourselves and if we cannot pay it all at once we can pay it on the installment plan. No man is so poor in his nature that he cannot begin to pay for what he wants, and begin now. No man can make a great character of himself at once, but you can begin to build this moment and persist with patience and determination until you stand a King among men. Live today according to your highest conception of life. Do not regret the failures of yesterday or worry about tomorrow, but live today as if it were your last day on earth. Strengthen the weak points of your nature from moment to moment as you discover them, and then each moment will be a victory and, ultimately you will be recognized as a King—and, what is of more importance to you, you will be a King, and not a Slave.

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## CHRIST IS KING.

(BY APOSTLE CHAS. W. PENROSE.)

By the believer in the Gospel of the Redeemer, no truth is held more firmly than this, that the Lord shall ultimately become the acknowledged sovereign on earth, as He is in heaven. "He shall have dominion also from sea to sea and from the river unto the ends of the earth." This is the divine decree, which no opposition on earth, or from the depths below, can change. The principles taught by the Redeemer will finally be applied to all human affairs—to the home, to education, to business, to politics, to government. Christ shall be king in the family circle, in society, in the centers of commerce, in the judicial, legislative and administrative halls and all men will "bring forth the royal diadem and crown Him Lord of all." This is one of the truths that shines forth with dazzling brilliancy from the pages of holy writ, as a star of the first magnitude in the firmament. But we are commanded to be subject to "the powers that be" until He comes.

The skeptic would perhaps say that there are no signs of a speedy change for the better in our world conditions. He would point to the ever increasing unrest among the masses of the people. The gulf between capital and labor seems to be widening instead of filling up. On the slightest provocation there are strikes, with violence and bad blood. People are drifting away from the churches and, in many instances, becoming enemies of religion. They are drifting away from the lofty ideal declared on the Mount by our Saviour Himself. There is a scramble

for wealth and power, in which one regards another with the brutal indifference that is displayed in a stampede out of a burning theater. Extravagant notions of life, imtemperate thirst for amusement, hunger for show and parade consume the very souls of the people, instead of that hunger and thirst for righteousness, which can be satisfied. Where, then, is there in all the world a sign of the coming of the Son of Man, or His kingdom? Is this event not so far away as to have no interest to this generation?

The very conditions briefly touched upon are one of the signs that His coming is not so far off as many believe. The Scriptures teach us that the second advent of the Lord will follow a "time of trouble such as never was since there was a nation." Looking around us, how can we escape the impression that the elements of trouble are put into commotion—that a time is coming in which the passions, the frenzy of mankind, will know no bounds, and before which all law and order and human institutions will go down? That is needed to demonstrate the utter impotency of the wisdom of man to bring salvation, either through science or art. And when that is realized, man will be prepared to accept God's salvation, through His Son.

The world in general may not take much interest in these things, but to the Saints of the Most High the signs of the times are most portentous. They speak of coming "troubles," in which men's hearts will fail them, but also of the coming of "the desire of all nations" to save "the remnant." Then the knowledge of the Lord shall fill the earth. Messiah shall reign supreme and with Him those who have been faithful to Him. This is God's world, and He will surely claim it. Even the clouds that occasionally dim the sky are part of the plan of redemption. David is anointed king, even if he is in exile, and the agitation for Ishboseeth, the son of Saul, the enemy of Israel, does not change the decree. The Church of Christ never was on the retreat. Its course was always onward and forward, and shall ever be, until the redeemed multitudes of the world shall join with one heart and one voice in the shout of victory: "Hallelujah! for the Lord omnipotent reigneth. Hallelujah! The kingdoms of this world are become the kingdom of our Lord and of His Christ, and He shall reign forever and ever. Amen."

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THE JOURNAL regrets to announce the return of Elder John Walker to his Utah home, and we are sure that all who had the good fortune to make his acquaintance in the South will say with us, "We are truly sorry to have you leave." He arrived in the field November the 8th, 1902, and was appointed to labor in the North Ohio Conference over which he was made President in the following May. His congeniality, good judgment, humility, and leadership won for him the confidence and good will of all the elders under his charge; and his labors as the presiding officer in this conference, gave him the laurels of being a bright, energetic and faithful defender of the Faith. When the two conferences in that state were combined in one, Elder Walker was transferred to the city of Atlanta. He labored here but a short time when he, together with Elder E. S. Davis, was appointed to open up the work in Key West, Florida. These brethren were the first to carry the gospel to the people of this island. The brethren labored earnestly and faithfully here during the winter, and were exceptionally successful in allaying prejudice and making many friends. In the spring Elder Walker was called to preside over the Virginia Conference, and later, upon the release of Elder Edgar Perry, was appointed to work on the ELDER'S JOURNAL and to serve as second Councillor to President Ben E. Rich, in which capacity he labored until released to return home. His extensive knowledge of the Gospel and his ability, both as a conversationalist and as a speaker, to explain and to defend the same, together with his humility—and congenial way, have given him a varied experience in the Mission of the South. He has made friends wherever he has gone who will always remember him as a honorable, straightforward man, true to the trust bestowed upon him, and valiant in the cause of the Lord.

Elder Jeremiah Stokes, Jr., who filled a mission in the South five years ago, will succeed Elder Walker on the Journal.

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The most virtuous of all men, says Plato, is he that contents himself with being virtuous without seeking to appear so.—Fenelon.

### NOTES FROM THE FIELD.

We copy the following from a letter written by President E. S. Davis of the South Carolina Conference: "Elders L. E. Moon and M. C. Smith baptised three more honest souls into the Church on November 13th. Much interest is being taken by the people in Seneca, Ocenee Co., where the baptizing occurred. Prospects are favorable for a Sunday school to be organized in that community."

On Sunday, Nov. 6th, Elders A. D. Steele and H. R. Harrison organized a Sunday school in the City of Augusta, Ga., with an enrollment of twenty members. They report everything looking favorable and entertain bright hopes of continued success.

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### ARRIVALS.

Thomas T. Mendenhall, Raymond, Canada.  
 LeRoy Baker, Mendon, Utah.  
 Joseph I. Reid, Burlington, Wyo.  
 Brigham Nielson, Huntington, Utah.  
 Melvin T. Harmon, Huntington, Utah.  
 George A. Sherman, Huntington, Utah.

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### RELEASES.

J. J. Redden, Middle Tennessee.  
 John J. Harrocks, Virginia.  
 A. A. Johnson, Kentucky.  
 J. E. Johnson, Alabama.  
 H. P. McMullin, South Carolina, and H. A. Lyons, Georgia, released on account of sickness.

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### TRANSFERS.

H. G. Child from South Carolina to Ohio.

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### DEATH OF ELDER J. W. NELSON.

We are pained to learn of the sad death of Elder J. W. Nelson, of College Ward, Utah, which occurred on Nov. 22. Elder Nelson came into the field Feb. 21, 1904, and was released in October following on account of sickness. Although he remained in the field but a short time, he proved himself to be a faithful, energetic worker, and won the confidence and esteem of all his co-laborers. His Conference President—C. A. Wright, said of him, "Elder Nelson was a pure young man, kind, sympathetic and lovable. We all loved him and the news of his death comes to us with much pain and sorrow."

He leaves a kind father and mother, and a young and faithful wife to mourn his departure. We extend unto them our deepest sympathy, and invoke the Spirit of God upon them that their hearts may be comforted in their hour of bereavement.

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The funeral services over the remains of the infant daughter of Brother and Sister John Scheveberger were conducted by Elders Jos. Beck and C. H. Erickson, from the meeting hall in Cincinnati, Nov. 21, 1904.

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During the week ending Dec. 4th, fifty reports failed to reach us by Monday evening. Every week there are some of the Elders who fail to get their reports in on time. This delay holds your mail one week longer for the reason that Tuesday is our mailing day; and it entails an unnecessary amount of work upon the office help. We must insist upon having all reports in by Monday. So that if you are in a field where your letter cannot reach us by this time and permit you to report for Saturday, omit this day's work until the next week. We hope it will not be necessary to speak of this matter again, and trust that the brethren will be more prompt in mailing the required data from their fields of labor.

*Report of Mission Conferences for Two Weeks Ending December 3, 1904.*

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused Ent'	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Juor-Sub.	Deseret News Subscriptions
D. B. Foulger .....	Alabama .....	18	925	1229	41	180	4	810	46	11	5	47	529	7	2	.....	.....	1	.....
F. J. Sorensen .....	East Tenn. ....	14	836	91	7	230	28	579	48	8	21	55	857	2	1	.....	.....	.....	.....
J. W. Golightly .....	Florida .....	18	879	1991	27	257	20	587	63	6	9	45	708	2	4	.....	.....	1	1
W. S. Rust .....	Georgia .....	19	846	408	102	262	44	430	63	7	23	41	771	1	4	.....	.....	.....	.....
A. J. Asgard .....	Kentucky .....	22	989	512	262	301	16	1633	136	4	39	76	744	8	2	.....	.....	1	.....
Elmer Kimber .....	Mid. Tenn. ....	16	823	23	53	168	27	767	42	1	39	86	302	.....	.....	.....	.....	1	1
F. G. Bingham .....	Mississippi .....	16	697	733	87	323	23	634	25	8	35	85	668	2	3	.....	.....	1	.....
L. W. Johnson .....	N. Carolina .....	14	882	183	60	282	46	767	36	.....	27	30	386	3	2	.....	.....	.....	.....
C. A. Wright .....	Ohio .....	19	1518	1961	661	386	25	996	63	11	56	40	1196	.....	.....	.....	.....	.....	.....
E. S. Davis .....	S. Carolina .....	17	855	169	156	403	16	669	33	7	41	87	868	3	6	.....	.....	2	.....
A. F. Jeppson .....	Virginia .....	18	914	246	31	242	22	836	348	1	27	22	870	1	.....	.....	.....	.....	.....

## THE TWO MYSTERIES.

(MARY MAPES DODGE.)

We know not what it is, dear, this sleep so deep and still;  
 The folded hands, the awful calm, the cheek so pale and chill;  
 The lids that will not lift again, though we may call and call;  
 The strange, white solitude of peace that settles over all.

We know not what it means, dear, this desolate heart-pain;  
 This dread to take our daily way, and walk in it again;  
 We know not to what other sphere the loved who leave us go,  
 Nor why we're left to wonder still, nor why we do not know.

Should come and ask us, "What is life?"—not one of us could say.  
 Life is a mystery as deep as ever death can be;  
 But this we know: Our loved and dead, if they should come this day—  
 Yet, oh, how dear it is to us, this life we live and see!

Then might they say—these vanished ones—and blessed is the thought,  
 "So death is sweet to us, beloved, though we may show you naught;  
 We may not to the quick reveal the mystery of death—  
 Ye cannot tell us, if ye would, the mystery of breath."

The child who enters life comes not with knowledge or intent,  
 So those who enter death must go as little children sent.  
 Nothing more is known. But I believe that God is overhead;  
 And as life is to the living, so death is to the dead.

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*"Many men will say, 'I will never forsake you, but will stand by you at all times.' But the moment you teach them some of the mysteries of the Kingdom of God that are retained in the heavens and are to be revealed to the children of men when they are prepared for them, they will be the first to stone you and put you to death. It was the same principle that crucified the Lord Jesus Christ, and will cause the people to kill the Prophets in this generation."—JOSEPH SMITH.*

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VOL. II.

JANUARY 1, 1905.

No. 9.

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## "MORMONISM."

(A discourse delivered by Parley P. Pratt, in the Tabernacle in Great Salt Lake City, July 10, 1853.)

I hope the congregation will lend us their undivided attention, and exercise their faith and prayers for those that speak, that the truth may be drawn out to the edification of all. I always feel diffident to address the assemblies of the people of God, at the seat of the government of the Church, knowing that there are many that can edify and enlighten our minds better than I can. I always feel that I would sooner hear than speak. But nevertheless I feel it my duty to impart my testimony and exercise my gift among my brethren according to my calling; I therefore shall address you for a while this morning. There may be many strangers assembled with us at this season of the year; many are passing through this city from different parts of the world. The members of the Church need not complain if I should address myself to the people as if they were all strangers, on the principles that are sometimes designated "Mormonism," and confine myself to some of the plain, simple, introductory principles of that system. It will refresh the minds of those acquainted with them, and perhaps edify them, and at the same time edify others.

Suppose I were to ask a question this morning as a stranger, "What is Mormonism?" I suppose it is known to most men at all conversant with principles classed under that name, that it is a nickname, or a name applied by the public, and not used officially by the Church so called. Mormon was a man, a prophet, an author, a compiler, and a writer of a book. Mormon was a teacher of right-



eousness, holding certain doctrines. The Church of Jesus Christ of Latter Day Saints are agreed with Mormon, as well as with many other ancient writers, and hold to the same principles; therefore their neighbors have seen fit to call these principles they hold "Mormonism." They might as well have called them Abrahamism, Enochism, or Isiahism, because the ancient prophets, patriarchs and apostles held to the same truths in general terms, only differing in circumstances, in distant countries and ages of the world, and acted upon the same general principles, according to the particular circumstances that surrounded them. But the world, out of all the ancients, have selected one called Mormon, and all the principles held by all good, inspired men of all ages and countries, they have seen fit to sum up, and call "Mormonism." Well, it is as well as anything else, for aught I know; the name does not affect the principles. The word of God as written in the good old Book designates the people of God by the name of Saints, which name is almost, or quite, as ancient as any writings extant. Saint was spoken of by Enoch long before the flood. The same term was applied to the people of God by the Prophets, the Psalmist, and by the writers of the New Testament. Not only was this term applied to Saints in ancient days, but the Patriarchs, Prophets and Apostles applied it prophetically, speaking of the people of God in the latter days, when the kingdom should be given to the people of God, and the principles of God should bear rule over all the earth. Daniel, and the other prophets, in speaking of this subject, always call them the Saints of the Most High. They do not call them Mormonites, Methodists, Presbyterians, Congregationalists, Jews, Pagans, or Mohammedans, nor yet Catholics; but the language of the Apostles and Prophets is that the Saints of the Most High shall prevail—prevail over the world, establish a true order of government, and, in short, rule the lower world, and that all the nations shall bow to him who is at their head, and to the principles held by them. Why not this be continued and sustained, O ye people of Christendom, and letting these party names go by the board and be classed among the things that were in the darker ages, come to the proper and correct Scripture language, and when we speak of the people of God, call them Saints of the Most High? Well, then, such is the name that the Church which I represent do their business in. As such they are known on their own records, and on the records of heaven, inasmuch as we are recognized there. But we know what the world mean when they say "Mormonism" and "Mormon." What are the principles called "Mormonism?" You may ask those who profess to be instructors of the people abroad in the states and elsewhere, and very few of them will give you one correct idea in regard to the doctrines of the Latter Day Saints. Indeed, they have not informed themselves, but remain in ignorance on the subject; and

when they would show others, of course, they cannot inform them correctly on that subject. But you will generally be informed that "Mormonism" is a new religion, that it is something new under the sun, and, of course, is an innovation—a kind of trespass on Christianity, on the Bible, or on the good old way. "Oh," say some of the editors that ought to be the most enlightened, and that profess to be, "if Mormonism prevails Christianity will come down." Now suppose that we examine, principle by principle, some of the fundamental principles of "Mormonism," and see whether there is one item that is new, or that is in any way an innovation on Christianity.

What is the first start towards an introduction of these principles in this age, and the organization of the people? What is it that first disturbed the world, or any part of it, or called the attention of the people towards it, giving rise to the system now called "Mormonism?" It was the ministration of angels to certain individuals; or, in other words, certain individuals in this age enjoyed open visions. Now, we will stop right at this point. It is called "Mormonism." Let us dwell on it. Is that a new principle? Is it adding something to Christianity or taking something from it? Do not let our modern notions weigh anything, but come right to the fact of the matter. If Peter the Apostle were here today and a person were to relate to him a vision wherein an angel appeared to him, and said something to him, would Peter call together the rest of the Apostles, and sit in council on that man's head for error? Would they say to that man, "Sir, you have introduced something here in your experience that is derogatory to Christianity, and contrary to the system of religion we have taught and introduced into the world? I need not answer this question, neither need I bring Scripture to show what were the teachings and experience of Peter and the rest of the Apostles on this subject. The Bible is too common a book, too widely circulated in the world, and the people of the United States, especially, are too well read in its contents to suppose for a moment that Peter or the rest of the Apostles would condemn a man because he believed in the ministration of angels, because he related an experience wherein he had had a vision of an angel. Now, that was the principle that disturbed this generation in the commencement of the introduction of that which is now called "Mormonism"—a principle as common in the ancient church as the doctrine of repentance. I will say more—it is a principle that has been common in all dispensations; it is a principle which was had before the flood, and fully enjoyed by the ancient Saints, or at least held to by them; a principle that was common among them; not that every man attained to it. But where can we read under the government of the Patriarchs, before the flood or after it, before Moses or after him, before Christ or after Christ—where can we read in sacred history of a people of God by whom the doctrine

of visions and ministering of angels would be discarded or be considered erroneous? It was common to all dispensations, it was enjoyed by the Patriarchs and Prophets under the law of Moses, before it and after it, and by the people of God among the Ten Tribes, and among the Jews. We will carry it still further. It was enjoyed among the Gentiles, before there was a people of God fully organized among them in the days of Christ. Cornelius had the ministering of angels before he became a member of the Christian church, or understood there was a crucified and risen Redeemer. He prayed to the living God, and gave alms of such things as he had. He was a good man, and an angel came to him and told him his prayers were heard, and his alms had come up as a memorial before God. It is astonishing, then, to me, that the modern Christian world consider this a new doctrine, an innovation—a trespass on Christianity. No! It is as old as the world, and as common among the true people of God as His every day dealings with man. We will leave that point and say, it is the Christian world, and not the Latter Day Saints, that have a new doctrine, provided they discard that principle. What next? Why, that man, by vision, the ministering of angels, and by revelation should be called with a high and holy calling—commissioned with a holy mission to preach, and teach, and warn, and prophesy, and call men to repentance. That was one of the first principles introductory to what is now called “Mormonism” in this age. Is there anything new about that, anything strange, anything that differs from the Patriarchal ages, from the Jewish economy, the Mosaic dispensation, or from the dispensation called Christian? Similar things happened before Moses, in his day and after his day, and among the Prophets and in different ages. Were not such things common in the days of Jesus Christ, and after that in the days of the Apostles? Was not John the Baptist thus commissioned? Was not Jesus thus commissioned? And were not His Apostles, Elders and Seventies? After His resurrection and ascension into heaven, were not others called and ordained under the hands of those who were thus commissioned, and called sometimes by visions and revelations directing them to those who were commissioned in order to be ordained? That was no new doctrine, no innovation on Christianity, no perversion of the Scriptural system, nor was it anything new, unless you call the old principle new. Well, then, that the man thus commissioned should call upon others to turn from their sins, and that an individual, a government, a house, a city, a nation, or a world of people should perish unless they did turn from their sins—is that anything new? No! Every one conversant with the Bible will say that such things took place frequently under all the different dispensations. The heathen were warned in this way. Individuals, households, cities, nations and the world have to be warned in this way, and especially

under the Christian dispensation. So there was a special commission given to the servants of God to go to all the world and call upon everybody to repent, or whole nations should become disfranchised, scattered and millions be destroyed, as for instance the Jews at Jerusalem, because they would not hearken to it. It is nothing new to cry to all men to repent, and warn different cities and nations of wars coming upon them, or that they will be damned if they do not repent. This is one of the early principles called "Mormonism." Is there anything new in this? Is there anything strange or unscriptural? No; no sensible, professing Christian will maintain such a point for a moment. Suppose that some people should hearken when the ministering of angels takes place. Among many men one certain man is commissioned by revelation to preach the Gospel and cry repentance. Suppose that some persons hearken and repent, and he should take them and walk down to the water, and bury them in the water in the name of the Father, and of the Son, and of the Holy Ghost, and raise them again out of the water, to represent the death and burial of Jesus Christ and His resurrection from the dead; and to represent the faith of the individual thus ministered to, that he does believe in Jesus Christ, that He died, that He did rise from the dead, and that he, the individual, does put his trust and confidence in Him for the remission of sins and eternal life—is that anything new? Would that be new to Peter? Suppose that some person was to relate before Peter and Paul today, and the Christians with them that lived when they lived—suppose they were all present, and this person told them that a man came along preaching repentance, and he called upon us to believe in Jesus Christ, and we did so, believing their testimony, and they took us and buried us in water, and raised us again out of the water unto newness of life—would Peter or John blame him? Would Paul say, "It is something new?" Or would he say, "Brother, thousands of us received the very same thing in ancient days?"

The Catholic church professes to be the true church—the ground and pillar of the truth, handed down by regular succession from the ancient church, of which they are still members; and their priesthood and apostles are now of the very same church which the New Testament calls the true Church at Rome. These Roman Catholics of modern times profess to be members of the very same church that Paul wrote that epistle to. If they are, I will show you to demonstrate, if the Scriptures be true, that this doctrine called "Mormonism" is not a new doctrine. Paul, writing to that church, of which they profess to be members, says: "Know ye not, brethren, ye Romans, that as many of you as have been baptized into Christ have been baptized into His death, being buried with Him by baptism into death, that like as Christ rose from the dead, even so ye may walk in the newness of life?" Now this epistle containing this doctrine was

written by Paul to the Church at Rome, and which these modern people called Roman Catholics profess to be members of. If they are what they profess to be, every one of them have been buried with Christ in baptism, and have risen again to newness of life. We will, however, leave them to describe whether that is really the case, or whether they are contented to sprinkle a few drops of water on an infant's face and call that a burial? Paul said that was a principle of the true Church of Rome that had been buried with Christ by baptism into death, and had risen to newness of life. Have these modern Roman Catholics gone forward repenting of their sins, and been buried in water, in the likeness of the death of Jesus Christ according to this pattern? If they have not, they are a spurious Church of Rome, and not real. Therefore, if they be the real Church of Rome, it will be no new thing to them when the Latter Day Saints inform them upon being buried with Christ in the likeness of His death, etc. If this is a new doctrine to them, they had better be looking about them to see if they have not got up a counterfeit Church of Rome, for Paul knew of only one and the members of it were all buried with Christ in baptism. If five hundred persons here were to say they came repenting of their sins, and went down and were buried in the waters of baptism, and had risen again to walk in newness of life, Paul would say, if he were here, "It is just what we used to do in ancient times; and I wrote to the Church of Rome, telling them that as many of them as were baptized into Christ were baptized into His death, buried with him by baptism in death." Now if this doctrine is new to the Church of Rome, then that is that church, that priesthood, and those members that have introduced something new, who are departing from the old Christian religion, and not the "Mormons." This reasoning applies just the same to the Church of England. They have just as good a right to have a church in England as anywhere else—to have a national Church of England established by law—but if they are a true Church of God, all of them have been buried with Christ in baptism, etc., or the Apostle must have been mistaken, or there are two different kinds of Gospel. Now, if I were speaking to the state Church of England, or the state Churches of the Catholic world, I would tell them in the name of the Lord Jesus Christ to repent of their new doctrine, and come back to the old standard spoken of by the Apostle, when he says, "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed," etc. I need not go through with this same application upon the Lutherans, upon the Presbyterians, upon the Methodists, and others, for all these people sprinkle infants; for the principle once carried out will apply to the whole. If they are Christians according to the doctrines of the ancient church, they hold the doctrine of the

Apostle, they have repented of their sins, after believing on the Lord Jesus Christ, and have been BURIED with Christ by baptism into death, etc. If not, they may judge themselves, for I will not judge them. If they have got a new doctrine, different from that believed by the Apostles, and the Latter Day Saints have got the old one, why not say, then, "If sectarianism prevails, Christianity, as held by the Mormons, will be in danger," instead of saying the opposite? Why not turn the thing right about? If we have no one new principle in our religion, why are we considered innovators, and opposed to Christianity? And why is Christianity in the world in danger if "Mormonism" prevails? It is because that floating Christianity, so called by the world, is a spurious one; they have departed from the doctrine of the Apostles. Then, I ask again, why say, "If Mormonism prevails Christianity is in danger?" For if it is a false Christianity, the quicker it falls the better.

(Continued.)

#### INFLUENCE OF THE HOLY GHOST.

(BRIGHAM YOUNG.)

When a subject is treated upon with all the calculation, method, tact and cunning of men, with the effusions of worldly eloquence, before a congregation endowed with the Holy Ghost, and filled with the light of eternity, they can understand the subject, trace its bearings, place all its parts where they belong, and dispose of it according to the unalterable laws of truth. This makes all subjects interesting and instructive to them. But the case is quite different with those whose minds are not opened and instructed by the power of God. Sermonizing, dividing and subdividing subjects, and building up a fine superstructure, a fanciful and aerial building, calculated to fascinate the mind, coupled with the choicest eloquence of the world, will produce no good to them. The sentiments of my mind, and the manner of my life, are to obtain knowledge by the power of the Holy Ghost.

If all the talent, tact, wisdom and refinement of the world had been sent to me with the Book of Mormon, and had declared, in the most exalted of earthly eloquence, the truth of it, undertaking to prove it by learning and worldly wisdom, they would have been to me like the smoke which arises only to vanish away. But when I saw a man without eloquence, or talents for public speaking, who could only say: "I know by the power of the Holy Ghost, that the Book of Mormon is true, that Joseph Smith is a Prophet of the Lord," the Holy Ghost proceeding from that individual illuminated my understanding, and light, glory, and immortality were before me. I was encircled by them, filled with them, and I knew for myself that the testimony of the man was true.

# ELDERS' JOURNAL.

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## EDITORIAL.

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### "THOU SHALT NOT ADD."

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22:18-19.)

All disbelievers in modern revelation claim that these passages are proof positive that God will give no more revelation. The command "not to add unto" or "take away from" the word of the Lord was the last one recorded, hence the scriptures are full and complete and no more revelation will be given.

According to the history surrounding the compilation of the Bible, the book of Revelations was written earlier than any other book of the New Testament except Paul's First Epistle to the Corinthians. So that notwithstanding the fact that John's Revelations appears last in the Bible, it by no means contains the last words from God to man. At the time John wrote the Apocalypse there was no such a compilation of scriptures known as the New Testament. This collection of sacred writings had a gradual growth, beginning at the close of the active work of the Apostles. The best authorities are united in their statements that the apostles kept no records of the actions and sayings of our Lord during their personal labors among the people. But when the time came for them to go "unto their Father" it became imperative that an authoritative record be left, and each writer of the gospels left his testimony. Thus the gospels came into existence.

The other writings of the New Testament, known as the Epistles, were letters of counsel and instruction to different branches of the church, sent in lieu of a personal visit by the servants of the Lord. They were preserved after they had served their purpose to the saints addressed, and afterward "added" to the writings of Matthew, Mark, Luke and John, after which they were all compiled with the Jewish records and handed down to us under the present volume of scripture, known as the Bible.

Now to consider the text:

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy God will take away his part

out of the book of life and out of the holy city, and from the things that are written in this book."

The "book" referred to did not mean the Bible, for the Bible was not then in existence. It did not mean the New Testament, for as yet nothing concerning Christ's ministry had been recorded; nor, indeed, had any of the epistles been written, save only Paul's first Corinthian letter. "What book then did John refer to?" you ask. He referred to no other book than his own—the one he had then written—the book of "Revelations." The Lord had revealed unto His servant, John, the things which "should come to pass," and unto these words he forbade any *man* to add, neither should he take away therefrom. The restriction was placed upon *man*, not God: and by the term "*man*" the Lord, without the least shadow of doubt, meant one unauthorized by Him, and consequently one without inspiration.

Men have always been the representatives on earth of the laws of heaven. But they have been called by God and authorized to officiate in His name; and no private presumptuous individual has any right to dictate them, or to modify or change anything they have either said or done. His authority reveals the law, and none but His authority can repeal it. Is it any wonder that he forbids *man*—unauthorized and uninspired—to "add to" or "take away from" His words?

Another proof that the words of John did *not* apply to any other scriptural writings, and that it was *not* God's intention to cease communicating to man, is the fact that after this command had been given, all of the books of the New Testament were written. And even John himself wrote his epistles after he wrote the apocalypse. If "Revelations," then, was to be the last words of God to man, why did the Lord give additional inspiration and light, and thus place all His inspired writers under condemnation? For, indeed, if the above construction be placed on the words of John, every one of the New Testament writers—John himself not excepted—are in transgression and are under the curse. And that is not all—they have not only transgressed, but their writings are not of God and must be rejected because they were "added" to the book of Revelations. Again: The command not to "add to" or "diminish from" the words written appears also in the Old Testament, as can be seen in Deut. 12:32; also 4:2; and if it means that God can no more reveal Himself unto man, then the greater part of the Old Testament must be rejected.

This is the only logical conclusion to the argument if the premises of the "disbeliever" be admitted; and this is so absurd that we feel sure no one will dispute the "Mormon" position on the question, *i. e.*, that the command given through John, referred to the book in which it appeared—Revelations—and that the restrictions "not to add to" or "take away from" were applicable to unauthorized man, and did not in any way limit God in His communication to the earth.



God has forbidden *man* to add unto His word, but nowhere has He said that He will cease to make Himself known unto His people, for "this is *life eternal*, that they might know Thee, the only true God, and Jesus Christ whom thou hast sent." (John 17:3.) "And no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son and he to whom the Son will *reveal* Him." (Matt. 11:27.)

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Whenever you desire to change your address, be sure to give us the name in which the paper is being sent, and also the former as well as the latter or new address. Never write for information concerning "a list of subscribers sent in some time ago," without giving in your letter every name and its full address. We may not have received your first letter at all, and unless you state the names and address in full your letter is of no consequence. Another thing: Sometimes we receive letters which fail to bear the name of the city from which they are sent, and the writer, too, forgets to give his address. Such letters cannot be answered and their requests cannot be considered. The only thing we can do is to wait for additional word from the writer. Therefore, *don't* forget to give your address every time you write.

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ALL SAINTS OR FRIENDS of the Elders, in the South, who are desirous of writing to any of the brethren, who are now laboring in the field, can reach them through this office, Box 103, Chattanooga, Tenn.

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We desire to correct an error which appeared in the Virginia Conference report under date of the last issue. The report should read 48, instead of 348 books sold.

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#### HERIDITY AND DESTINY.

"It is not so very long ago," says the New York Examiner (Baptist), "that we were in some danger of erecting heredity into a law of destiny. Science expounded it; and literature hastened to illustrate it with many hideous tales. It was a new fatalism, the more oppressive because propounded in the name of science. But its terrible prestige. We now see that much that we made haste to ascribe to heredity is really due to the steady pressure of outward circumstance, not the less forcible because we are largely unconscious of it. Even in the classic hug-a-boos it becomes evident, on closer scrutiny, that quite as much is due to debased conditions of social life—to miserable homes—as to any fatalistic operation of transmitted tendencies. The social reformer assures us, upon the basis of long experience, that nine out of ten children, transferred from the slums to good homes grow up into honorable citizenship. 'It is,' says Mr. Chamberlain, in his study of 'The Child,' 'the children of unknown parentage that go to swell the populations of jail and prison.' Blood may tell; but the difference between a good home and a bad home, or just no home at all, 'tells' yet more."

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A man meets with no more respect than he exacts.—Hazlitt.

## RAYS OF LIVING LIGHT.

(BY APOSTLE CHAS. W. PENROSE.)

## Ray No. 1.

There are so many different religious systems in the world, each claiming not only to be right but to be divine, that a rational mind, unwarped by sect or creed, is likely to become bewildered and disgusted in efforts to reach and embrace religious truth. The claim frequently put forth that all the Christian sects are right is a palpable absurdity. Truth is always consistent with itself. It is error that causes confusion. Two opposing systems cannot both be correct. They may both be wrong, but it is impossible for both to be right. There may be some truth in every religion that has been foisted upon the world. Indeed, without that no system could have continued existence. It is that portion of each religion which is true that keeps it alive and makes its errors plausible.

To say that God is the author of the conflicting religions which distract mankind, is to charge Him with inconsistency and folly. That which comes from God must of necessity be true. This needs no argument; it is so self-evident that many thinking people, beholding the contention and strife of ages over religious affairs, have formed the opinion that all religions are human, conceived in the minds of men and promulgated for selfish purposes. Yet, admitting that there is a Supreme Being, the Creator of all things, who is the embodiment of truth, justice, mercy, wisdom and love, it seems unreasonable to think that He would leave His intelligent creatures without a guide on the road to the eternal future.

As there is but one Supreme God, there can be but one true religion. That religion must be of divine origin. It must come from God to man. Religions invented by men would necessarily vary. Man cannot by his own searching find out God, or the ways of God, but Deity can enlighten man and reveal Himself and His will to mortals. The infinite can condescend to the finite, while the finite of itself cannot grasp or comprehend the infinite. It is of the utmost importance that mankind should learn what God requires, in order that men and women may be fitted for His presence and be in harmony with Him in time and in eternity. The true religion, therefore, that which God reveals, that which He has revealed, and that which He may yet reveal, should be considered of greater value than anything else. Nothing that is perishable can be compared with it. That which endures forever is immeasurably above that which only lasts for a time. He that gains this "pearl of great price" is rich above all computation.

One of the great errors into which people have fallen in reference to religion is that God must accept any mode of worship, any sort of

ordinances, and any kind of church that men may establish, so long as they are sincere in their intentions and devout in their desires. God must be worshipped not only in spirit, but in truth. His word is truth. His spirit is the spirit of truth. God's religion, then, will be the truth, and nothing but the truth, and He will accept of nothing short of this. The inventions of men, whatever may be their motives, are not of God and therefore, are vain. The precepts and opinions and vagaries of man-appointed preachers and teachers, not being authorized or inspired of God, cannot be relied upon and are not acknowledged in heaven. Christendom as well as heathendom is in a ferment with human conceptions and conflicting theories in relation to God, His will, His purposes, and His requirements. The result is spiritual Babylon, which is confusion. God is not with it, for He is the author of peace, and order and harmony.

"Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it;" so said the great Teacher whom professing Christians regard as the Savior of the world (Matthew vii, 14.) He also declared: "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." (John x; 1). Also, "But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15; 9). And further, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. iv; 4).

The nations that are called heathen are, no doubt, as sincere in their idolatrous worship as are the Christian nations in their opposing creeds and devotional exercises. If mere sincerity and devout motives are sufficient for God's acceptance, then heathendom is on a par with Christendom in the sight of Heaven. But the objector will no doubt reply, "Heathen religion lacks the one essential feature of acceptance with God, faith in Jesus Christ. Having that, doctrinal differences do not matter; faith alone is sufficient for salvation. Christ is the way, the truth, and the light, and whosoever believeth in Him shall have eternal life." That is another of the astonishing errors of modern religious people and teachers. Seizing upon a few isolated texts from the New Testament, relying upon the letter of the word alone, regardless of the spirit and meaning thereof, they altogether ignore numerous other texts in the same volume, which make plain the intent and signification of those which they select. Their eyes are blinded to the pure truth, they stumble in the way, and the blind leading the blind, they are in danger of falling into the ditch altogether.

Jesus of Nazareth truly said, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John iii; 16.) But He also

said, "My sheep hear my voice, and I know them, and they follow me." (John x; 27.) "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do because I go to my Father." John xiv; 12.) "If a man love me, he will keep my word." (verse 23.) "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself unto him." (verse 21.) "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." (John xv; 10.) "Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." (Matt. vii; 21.) "And why call ye me Lord, Lord, and do not the things which I say?" (Luke vi; 46.)

Whosoever, therefore, shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven; for I say unto you that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. (Matt. v:19-20.)

And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man which built his house upon the sands, and the rain descended and the floods came, and the wind blew and beat upon that house and it fell, and great was the fall of it. (Matt. vii:26-27.)

Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Therefore by their fruits ye shall know them. (Matt. vii:19.)

When the rich young man asked the Savior what he should do that he might have eternal life, he was not told there was noting for him to do but believe in Christ, but the answer was:

If thou wilt enter into life, keep the commandments. (Matt. xix:17.)

After Christ's resurrection when He sent His apostles into all the world to preach the Gospel to every creature, He added:

Teaching them to observe all things whatsoever I have commanded you. (Matt. xxviii:20.)

The Apostles thus authorized obeyed these instructions, and not only proclaimed belief in Jesus Christ as necessary to salvation, but obedience to His teachings as equally essential. The history of their travels, as narrated in the book called the Acts of the Apostles, demonstrates this to be true. Such of their epistles as have been preserved and compiled in the New Testament, also bear the witness. These records show beyond reasonable dispute that the faith in Christ which is sufficient for salvation, comprehends faith in His teachings and obedience to His commands.

The belief in Christ which is taught by modern Christian sects is thus condemned by the Apostle James: "But wilt thou know, O vain

man, that faith without works is dead? Ye see then how that by works a man is justified, and not by faith only."

For as the body without the spirit is dead, so faith without works is dead also. (James ii:20, 24, 26.)

The Apostle Paul is generally cited as the great preacher of the doctrine of justification by faith alone. But that he is misunderstood on that subject is evident from his Epistle to the Romans, in which, while he proclaims the doctrine of justification by faith, he also affirms emphatically the necessity of good works as the fruits of faith; as for instance:

Who will render to every man according to his deeds; to those who by patient continuance in well doing, seek for glory, and honor and immortality, eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first and also of the Gentile. But glory, honor and peace to every man that worketh good, to the Jew first and also to the Gentile. For there is no respect of persons with God. (Romans ii:6-11.)

It is to this very epistle that the advocates of salvation by faith alone chiefly refer when seeking support for their irrational theory, and they quote: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." (Romans v; 1.) Also, "Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith." (Chap. iii; 27.) But they neglect to add what follows, "Therefore we conclude that a man is justified by faith without the deeds of the law, (verse 28.) The tenor of the whole epistle is to the effect that the law of Moses is insufficient; that "Therefore by the deeds of the law there shall be no flesh justified in his sight." (verse 20.) Thus justification and redemption come through the atonement made by Christ, and that faith in Him which includes belief in His teachings and obedience to His commands, is the one way of salvation.

Another quotation common with the disciples of the faith alone doctrine is this:

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. (Romans x:9)

But here again they omit the following verse:

For with the heart of man believeth unto righteousness, and with the mouth confession is made unto salvation. (verse 10).

This is the key to the whole matter. The faith that saves is the faith that leads to obedience, which is "better than sacrifice;" that obedience must be given to "every word that proceedeth out of the mouth of God." Belief, prayer, devotional exercises, of themselves will not prepare man for the presence and society of his Maker. To dwell with Him, man must be assimilated to His likeness. This can

only be effected by compliance with His commands. Man's future will be determined by his present course. In the glorious vision given to John the Beloved, we find this:

And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books according to their works. (Rev. xx:12.)

This tract is but preliminary to others, in which the one everlasting way of life and plan of salvation will be plainly pointed out, for the benefit of mankind and the glory of the Supreme and Eternal God, to whom be honor and praise forever. Amen.

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#### REVIEW.

Several Elders have arrived during the month to fill the vacancies made by the faithful workers released to return home. Good health prevails generally throughout the mission. There are, however, a few cases of sickness—one of typhoid, one of rheumatism, and two of malaria—but they are recovering under careful attention.

As a rule the Elders have been received kindly, and have been given a respectful audience.

Branch conferences have been held at Leesville and Radat, Virginia; Darlington and Society Hill, South Carolina, and Glenobey, East Tennessee. In Seneca, South Carolina, a Sunday school was organized, and in Georgia two branches of the church were effected. The work is progressing favorably under the energetic and persistent efforts of the Elders as is shown by the statistical report of the mission which appears in each number of the JOURNAL.

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#### ARRIVALS.

David E. Boam, Murray, Utah, assigned to.  
Alma O. Johnson, Avon, Utah, assigned to

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#### RELEASES.

L. E. Hansen, Middle Tennessee.  
B. T. Alvord, Virginia.  
H. A. Lyons, Georgia, on account of sickness.

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#### OBITUARY.

Brother F. M. Cornell, of Jackson, Miss, died Dec. 13.

Brother Silas W. Prescott, of Single Creek, Fla., was summoned to the great beyond Dec. 4. He was a faithful Latter Day Saint, and leaves behind an honorable record of a life well spent to testify of the elevating and developing effects of the Gospel of Jesus Christ.

President Elmer Kimber, of the Middle Tennessee Conference, with headquarters at Nashville, informs us of the death of one of our faithful Saints in that city—Brother Benjamin F. Park, which occurred Dec. 6. Brother Park was born Sept. 26, 1831, and embraced the Gospel in 1896. He has been an active member of the church since that time and died a valient worker for the Master. The funeral services were conducted by Elders J. J. Redden and J. B. Woodward.

*Report of Mission Conferences for Three Weeks Ending December 24, 1904.*

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Juor. Sub.	Deseret News Subscriptions
D. B. Foulger .....	Alabama ...	18	1744	551	49	245	12	938	72	3	36	48	733	10	.....	.....	.....	4	4
F. J. Sorensen .....	East Tenn. ...	16	1275	101	5	436	19	818	50	3	33	78	515	8	1	.....	.....	.....	.....
J. W. Golightly .....	Florida .....	20	1378	1364	80	447	38	875	47	4	12	52	874	1141	4	2	.....	5	42
W. S. Rust .....	Georgia .....	22	1504	1219	95	616	60	664	63	7	30	81	1141	9	1	.....	.....	1	1
A. J. Aagard .....	Kentucky .....	21	1702	566	315	438	31	83	191	1	85	81	1133	9	1	.....	.....	1	1
Elmer Kimber .....	Mid. Tenn. ...	16	1613	128	78	246	99	1160	73	3	38	44	426	1	.....	.....	.....	.....	.....
F. G. Bingham .....	Mississippi ...	18	1036	127	164	535	58	935	54	10	26	39	986	8	.....	1	5	3	.....
L. W. Johnson .....	N. Carolina ...	20	1607	583	171	407	63	911	51	1	29	57	546	.....	.....	.....	1	.....	.....
C. A. Wright .....	Ohio .....	20	1715	1478	1430	619	1	2051	145	3	176	61	2388	.....	.....	.....	.....	.....	.....
E. S. Davis .....	S. Carolina ...	18	1325	1108	99	683	32	790	85	7	40	52	1189	5	1	.....	4	1	.....
A. F. Jeppson .....	Virginia .....	23	1619	1100	63	302	41	1482	40	.....	29	36	490	3	.....	.....	.....	.....	.....

**THE BOOK OF THE NEW YEAR.**

(Selected.)

The book of the New Year is opened,  
 Its pages are spotless and new,  
 And so, as each leaflet is turning,  
 Dear children, beware what you do.

Let never a bad thought be cherished,  
 Keep the tongue from a whisper of guile,  
 And see that your faces are windows  
 Through which a sweet spirit shall smile.

And weave for your souls the fair garment  
 Of honor, and beauty, and truth,  
 Which will still with glory enfold you  
 When fadeth the spell of your youth.

And now, with the new book endeavor  
 To write its white pages with care;  
 Each day is a leaflet, remember,  
 To be written with watching and prayer.

And if on a page you discover  
 At evening, a blot or a scrawl,  
 Kneel quickly and ask the dear Saviour  
 In mercy to cover it all.

So, when the strange book be finished,  
 And clasped by th angel in light,  
 You may feel, though the work be imperfect,  
 You have tried to please God in the right.

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*"Ever keep in exercise the principle of mercy, and be ready to forgive our brother on the first intimation of repentance and asking forgiveness; and should we even forgive our brother, or even our enemy, before they repent, or ask forgiveness, our Heavenly Father will be equally as merciful to us."*—JOSEPH SMITH.

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VOL. II.

JANUARY 15, 1905.

No. 10.

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## "MORMONISM."

(By PARLEY P. PRATT—Continued from Page 135.)

We have examined three general principles to see if there is anything new in Mormonism. First, the ministering of angels. Second, the commission of ministers, Apostles, Prophets and Elders to administer in holy things, by revelation and the authority of heaven. Third, that all those that hear them, believe their words, and repent of their sins, shall go down into the waters of baptism, and be immersed or buried in the name of the Father, and of the Son, and of the Holy Ghost, and thus show that they do believe in a crucified and risen Redeemer, and in the remission of sins through His name. So far, I think, we have fairly stated some of the first principles of what the world calls Mormonism; and every one who has heard us must decide that there is nothing new in these principles, but rather, that those who have departed from them are justly chargeable with introducing new things, and innovations on Christianity. Now suppose that one, two, or a dozen, or a hundred thousand, or even millions of individuals thus baptized, should all come together, in their several congregations, and should unite in earnest prayer, and a man commissioned in the ministry of Jesus Christ should rise and lay his hands on them, praying the Almighty God to give the Holy Spirit, and it be given as in days of old, and he confirms that promise upon them according to the pattern in the New Testament—would that be something new? Would it be an innovation upon Christianity? Would it be right to say "This is 'Mormonism' come to do away with Christianity?"



Why, no! Every sensible man at all acquainted with the Holy Scriptures would laugh at the idea. If the ancient Saints were here, they would tell you that it was in their ancient manner; they would ask you if you had not read over their history, which describes how the Holy Spirit was administered in days of old. Every man who has read the Bible knows it. Well, then the different sections of what is called Christianity never do this, and call it something new. When the Mormons do it they are at once charged with innovation; and yet we have not got anything new in that respect, but simply a restoration of that which was. They are the persons chargeable with the new doctrine, and not the Latter Day Saints.

Well, then, suppose after this ordinance, the Holy Spirit falls upon these congregations, or upon these individuals thus baptized and confirmed, and fills them, and enlightens their minds, and bears testimony to them of the truth which they have received, and confirms them in the faith of it, and fills them with the spirit of utterance and prayer, and with gifts whereby they prophesy, or speak in tongues, lay hands on the sick and they recover, in the name of Jesus, or whereby they are filled with the spirit of any gift, renewed in their utterance, strengthened in their powers of intellect, so as to be able to speak with eloquence to the edification of others by the word of wisdom, knowledge, and prophecy; or peradventure some one, two or three of them have a heavenly vision, and happen to relate it—is this something new? Are these things an innovation on Christianity? Let the Apostles of the Ancient Church come up now and be judges, not these innovators. O, yes, saints of ancient days, are these things new to you? “No,” they reply, “but just exactly what we used to have among us; and you who have read the New Testament know it is so.” If this, then, is “Mormonism,” it is nothing new, but simply that which should have been in the world in order to constitute true Christianity. Now, suppose after all these have been established, the people organize on them; and that in the enjoyment and cultivation of them this people unite in their efforts, both temporarily and spiritually, to build up themselves as a people, and each other as individuals in righteousness upon the earth; and the spirit of the Lord God, into which they were all baptized, should make them very great in union—in union of effort, in counsel, in operation, in fellowship, in temporal things in a great measure, and in spiritual things, by which they are all of one heart and mind to a great degree, and growing in it every day—is this something new, because it is “Mormonism?” Or is this the very doctrine which was inculcated in days of old by the Apostles of Jesus Christ? It was the main object for which the Holy Spirit was given, and they might all grow up in union, in fellowship, in co-operation, in holiness in the Lord. No man who has read the New Testament will say this is NEW, when we say that the

great object of the Gospel is that we may all become one in Christ Jesus—one in knowledge, and in the love and practice of the peaceable things of God. Is it anything new? No. Well, it is a part of what the world calls "Mormonism," and I would to God it was more perfected among this people than it is.

If any one of these principles in practice should prevail over the whole world, it would be nothing new; but the world only holds this last as a theory; as to the practice of it, they are strangers.

We have examined five or six general principles, called "Mormonism," and found nothing new in them. "But," says one, "I heard you had got a new Bible; that is certainly an innovation." But stop; suppose on inquiry you become as much surprised and disappointed as many have who have asked for a "Mormon Bible," and when we have presented them with one, behold, it is King James' translation of the Scriptures, the standard we read, containing the covenants, predictions and hopes of the ancients, and the doctrines of Jesus Christ, just as we believe in them and hope for their fulfilment. Is that anything new? "Well, if you have not a new Bible, you certainly have got a new book." Is that anything strange? Have not other societies got new books? The Church of England have not only the Scripture, but the book of Common Prayer, and the time was when they did not have such a book, therefore when they made that it was something new. They are not alone in that, however, for the Methodists have a new book called the "Methodist Discipline." One hundred and twenty years ago there was no such thing in existence. If having a new book be an innovation, then all are guilty of it as well as the "Mormons." "But those other people do not profess that their books are inspired, and we have learned that you have a book that you believe is inspired. What is it, anyhow?" This is all a fact, and if it is wrong we will cheerfully plead guilty. We have got another book besides the Bible, that was an ancient book, and profess that it is inspired, and was written by prophets, and men that enjoyed the ministering of angels, more or less of them, and had communion with the heavens, and the spirit of prophecy. And, moreover, we profess that this ancient book was restored to the knowledge of the modern world by inspiration, and the ministering of angels. Is that something new? It may be new to the world in its history, and in its bearings; in that respect it may be new to them, but suppose, after all, it should contain no new doctrine, no new principle, no new prophecy, that is, differing from or doing away with that which is already extant in the Bible? Well, then, I do not say that it would be a new doctrine. Men had books revealed in the days of old. "If it is no new doctrine, and if its predictions do not differ from those contained in the Old and New Testaments, what is the use of it?" The same question was investigated in ancient times. A great conqueror had

taken possession of an ancient library, when there were no printing presses, containing one hundred thousand volumes, all in manuscript, comprising more history than was in any library extant in the ancient world. The conqueror was a Mahomedan. He wrote to the head of the department to know what to do with this library. It was invaluable in its cost and intrinsic worth. "What shall I do with it?" The reply was: "If it agrees with the Koran, we have no use for it; and if it does not agree with the Koran, it is false anyhow; so in either case burn it."

"Now if these Latter Day Saints have a book extant among them, and it agrees with the Bible, there is no kind of use for it," says the opposer, "for the Bible contains all that is necessary; if it does not agree with the Bible, it is false anyhow; so in either case burn it." This was a principle of Mahomedanism, and may be a principle of what is called modern Christianity. I hope not, however. "What is the use of the book in question, anyhow?" Why, in the first place, it differs in its history from the Bible. The Bible is a history of things that took place in Asia, principally, and a little of what took place in Europe and Africa. The Book of Mormon is a history of things in another hemisphere. The one book is the ancient history of the Eastern hemisphere, in part; and the other is a history of the Western hemisphere, in part. Shall we say, because we have the history of one part of the world, that the history of the other part of the world is good for nothing? Could the rulers of the nations realize that fact, and could they only have a copy in their libraries at the cost of \$100,000, they would appropriate it for this history of the Western hemisphere. Discredit it as you will, we have in it genuineness and in truth, written by the ancient Prophets that lived upon this land, and revealed in modern times by the ministering of angels, and inspiration from the Almighty. It is in the world and the world cannot get it out of the world. It is in the world in six or seven languages of Europe. It is as important in its history as the Bible, and it is just as interesting and as necessary for men to get an understanding of the ancient history of America, as it is for them to get an understanding of the history of Asia.

"But are the merits of the history all that it is good for?" It is good in doctrine also. If two or more writers, one living in Asia, and the other in America, and co-temporary, have the same doctrine revealed to them, and both bear record of the same plan of salvation, who is he that shall say that the record of one is of no worth?

Is it not a satisfaction to sit down and read, that a country far removed from Bible scenes, from that part of the stage on which figured the patriarchs of old, with Moses and the Jewish Prophets, John the Baptist, Jesus Christ, and the Apostles, was also the theater of revelation, prophecy, visions, angels, of the ministration of the doctrine of

Christ, of the organization and government of His true Church; that there, too, were angels, that there, too, were Apostles, that there, too, was the word of God, and that there, too, faith came by hearing, and salvation by faith! Shall we say that such things and such good news are worth nothing, when that very news corroborates the song of the heavenly hosts, when they declared to the shepherds of Judea, in joyful songs, that they brought glad tidings of great joy, that should be to all people? And here comes a book informing us that these glad tidings were also to another hemisphere at the same time. Now, stop a moment and let us reason. Suppose yourself an angel of God at that time, full of benevolence, full of joy, full of soul-inspiring hope, full of charity for poor, ignorant, perishing mortals, and you felt so full of poetry and song, and gladness, that you could scarcely hold your peace. Suppose you had a bird's eye view of our little, dark, benighted world, by soaring above it, and in a moment you could light down upon any part of it, you come to Palestine, in Asia; that part of the globe is rolling under your feet; you visit it and sing to the shepherds the glorious tidings of great joy, which shall be to all people: "For unto you is born this day in the city of David, a Savior, which is Christ, the Lord." The earth rolls on about half way round, you look down again with a bird's eye view, and you discover the Western hemisphere, and it is full of people. I wonder whether your soul would still swell with the same glad tidings—or would your charity have become exhausted? Would you not fly and declare these glad tidings to them also, and sing them a song of joy, and tell them what day the Savior was born, that would reach their case as well as the case of those who dwelt upon the continent of Asia? "Yes," you reply, "if I were an angel, and had liberty to tell these glad tidings, I would never tell them to one part of the earth and go to sleep there while the other part rolled under my feet unnoticed."

Were those angels commissioned and endowed to bear glad tidings to ALL PEOPLE, that the Savior was born? I say that the choir of angels which sang that song had full liberty, not only to tell the plan of salvation to chosen vessels of the Lord in one country, but also to another country—not only that the Savior was born, in general terms, but the place where, and the time when, He was born. These were the tidings, "Go to all people." An angel must be a limited being, or be very ignorant in geographical knowledge, or partake largely of sectarian feelings of heart, to bear such tidings to one half of the globe, and not to the other.

I knew an infidel once, who did not believe in the Christian religion, nor in the New Testament, nor in the Savior of the world. I asked him why he did not believe this. "Because," says he, "according to the New Testament, the manifestation of such an important affair was so limited. Here was half of the world, according to the

New Testament, that never heard of it. A message so important should have been made more public." "Well," said I, "if I will produce you a record, and a history, as well authenticated as the New Testament, showing that angels, the risen Savior, holy inspired Prophets and Apostles, ministered in the Western hemisphere and preached the Gospel to every creature, and handed it down to ages, will you then believe?" "Yes," he answered, "I will." I presented him the Book of Mormon, which he perused. I inquired if he now believed. "Yes," he said, "I do," and he has lived a Christian until now, for aught I know. I have seen him in this congregation, and he may be here today. His name is Alger.

What objection have you to the hope of eternal life being as widely developed as the ravages of death, sorrow and mourning? What objections have you to the angels of God, Apostles of old, the Son of God, or to the Holy Spirit of prophecy being poured out in more countries than one? You may say the keys of the Gospel were given to the Jewish Apostles, but they were so far off as not to be able to reach the Western hemisphere, even if they had had a knowledge of it. Were there ships and steam vessels to bear them to this country? No. Was there any communication kept up, or was this country known to them? No. But the waves and winds and elements, and the great depths that intervened, even the unexplored ocean, said to the ancient Apostles, "Thus far shall ye go and no farther." This ocean, however, was no barrier to the fleet-footed angel of God, to the risen Jesus, and to immortal man. They could come to this hemisphere and reveal the things of heaven to the people, and could rejoice in the same glad tidings, whether it was here or in Jerusalem, or if it were in the uttermost parts of the earth.

Though Peter was crucified at Rome, and Paul suffered in the same manner; though Saints of the Most High were slaughtered by thousands and tens of thousands, and bled at the feet of Roman altars; yet a crucified and risen Redeemer, angels of God, and the holy spirit of truth that fills all things, were not thus curtailed and limited, but of death had spread sorrow, wherever there was a broken heart to be bound up, or wherever there was a despairing mortal to be inspired with hope, they could go and tell the glad tidings of life and salvation. The Book of Mormon says they did come to this continent. It is a history of their coming, and contains the doctrine taught to the people here by the risen Jesus, and by his predecessors. In short, the doctrine taught and practiced in ancient America is there portrayed, together with the history of the people.

Again, is this book of no interest with regard to the prophetic value? It reveals many things not noticed by the Jewish Prophets. Did the old Prophets touch upon every item that pertains to man in other countries? No, they did not, only in general terms together

with the rest of the world. These other prophets portrayed many things not in their book, though agreeing with it as far as it goes, but touching events on which their book is silent.

Has any person any cause to say that there has not been a multiplicity of revelations, testimony, prophecy, history and doctrine developed in various countries by the same spirit of God and by angels? And is not all this of great worth, to compare, in order to blend it together, that we may see more clearly the principles of the doctrine of salvation, and understand prophecy more extensively, especially in an age when the mind has been obscured by priestcraft?

If these are the principles of "Mormonism," where can you point out an innovation on Christianity? "But is this all?" No, this is not all, and I shall not tell it all today. I do not know it all yet. I have been twenty-three years learning "Mormonism" and I know but little of it. If any one expects to learn all the doctrines of "Mormonism" he must learn more than twenty-three years. For be it known unto you all that "Mormonism" instead of being confined to a few dogmas or general truths, opens the flood gates of all truth and knowledge, and teaches mankind to retain all the truth they can already comprehend, and comprehend as much more as they can all the time.

(Continued.)

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#### WORTHY MENTION.

Elder F. G. Bingham, whose notice of release appears in regular order, presided over the Mississippi Conference for the past nine months. He was filled with the spirit of his calling and labored assiduously in whatever field he was placed. He has made many friends, and gained the respect and confidence of all his companions and co-workers. The Saints among whom he labored, and the Elders under his direction, all will regret to lose him but nevertheless, now that the Lord has said "enough," they wish him godspeed and a safe journey home.

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The arrival of older Kossouth Dyal, Jr., of Hazlehurst, Georgia, is glad news to us all. Elder Kossouth is a young man of twenty-two, and has been a member of the Church but two years, having been before that time—like Paul—an enemy of the Saints. Since entering the waters of baptism, the Lord blessed him with a testimony of the divinity of the great latter day work and he now gladly goes into the world to declare the truth as it has been revealed unto him.

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Heaven will permit no man to secure happiness by crime.—Alfieri.

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Wise men argue causes; fools decide them.—Anocharsis.

# ELDERS' JOURNAL.

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JANUARY 15, 1905.

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## EDITORIAL.

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### A PLEA FOR JUSTICE.

One of our local contemporaries published under date of Jan. 5 the following news from St. Petersburg:

Count Cassini, the Russian ambassador at Washington, has transmitted to the Russian government the thanks of the United States for the good offices rendered by Russia in satisfactorily adjusting with Persia the question of the punishment of the murderers of the American missionary, Rev. B. W. Labarre, son of Rev. Dr. Benjamin Labarre, at Uruamia, Persia, in April last. Persia has similarly acknowledged Russia's services.

Three days later information was received at the State Department at Washington, that complying with the insistent demands of the United States, the Persian government has made partial reparation to the widow of the murdered American missionary. The first demand for satisfactory amends was unheeded, and in October another claim was served notifying the responsible government that reparation must be speedily made or the matter would be referred to Congress with appropriate recommendations. The murderers were thereupon arrested, and a solemn promise made for the execution of them all except Mr. Ghafar, the leader of the mob, who was considered a descendant of their prophet. The Persian government effected his release by the payment of \$30,000 to the widow of the murdered missionary. This pecuniary indemnity, together with the solemn promise to execute the accomplices in the crime, constitutes the "satisfactory" adjustment of the case.

We do most heartily commend our glorious Union for the interest she has taken, and the promptness with which she has acted in avenging the cruel murder of one of her missionary sons. Religious intolerance has no place in the field of modern civilization. And mobocrats and bigots in every land, who trample upon the rights of their fellows, should be made to pay the utmost farthing for their criminal practice.

To one who is familiar with the outbursts of mobocracy in our own land and the extreme lengths to which they have been allowed to operate without punishment, the question voluntarily arises, "Why show so much discrimination?" Within our own borders, numbers of "American missionaries" have suffered death at the hands of fiendish mobs, none of whom have ever paid the penalty for their infernal deeds. And even at the present time there is hardly a month

passes in which some of the same missionaries are not hounded by a merciless tribe of mobocrats who maltreat and abuse them without any fear of punishment. Occasions of diabolical threats, and barbarous whippings, are among the ordinary experiences of these "Preachers of the Gospel" and hardly a voice is raised in their defense, say nothing about "satisfactory" vindication being asked by the government; and worse still, when the perpetrators of these dastardly crimes are arraigned, with scarcely an exception, they are liberated under the decision, "not guilty." It is true that these missionaries are of the "Mormon" Faith; but what difference does that make? They are American citizens—Christians, if you please—teaching the doctrines contained in the Holy Bible. They are laboring for the uplifting of humanity. They call all mankind from the ways of sin and corruption and persuade them to live honorable, virtuous and godly lives. They leave their homes, their fathers and mothers, their wives and children, and everything that makes life a joy and a pleasure, to declare the doctrine of Jesus Christ as they understand it—and this they do, with a spirit of love and charity that is obviously manifest, first by the great sacrifice they make to fill their missions, and second by their declination either to assail or to misrepresent other religious faith—which cannot be truly said of the Protestant emissaries who proselyte among the Mormon people—all this they do, too, without any compensation. Could any man do more for his fellows? Do other ministers do as much? Why, then, is one worthy of more consideration than the other?

Is it because he is a better citizen? The Mormon has pioneered the great unbroken desert of the West, and under suffering and hardship inexplicable, has he transformed thousands of acres of sage-brush land into beautiful and productive farms. Through his persistent labors, comfortable and happy homes have sprung into existence and a commonwealth established that has not a peer in the United States for thrift, industry, education, morality, peace, loyalty to the American flag and true devotion to God! These are the evidences of citizenship of the Mormon missionary, and who is the emissary with a more worthy record?

Why, then, show the Protestant more consideration than the Latter Day Saint? Why is there more justice for one than there is for the other? Why give one the protection of the law and refuse the other both redress and protection?

Why demand the punishment of the mob who assails and assaults the Protestant missionary, and permit the "Mormon" missionaries to be tortured, whipped and abused, yea, and even slain, (as some have already been), without bringing the criminals to account?

Our plea is not for a better government, but for justice. For our country we would live and die. Her name we love; and her honor



we would gladly defend though it cost the life of every Latter Day Saint.

The evil we would have removed is the anti-constitutional spirit of discrimination; the spirit that is born of hatred and prejudice—the spirit that influences the officials of the land to shield and protect the criminal mobocrat in his persecution against our missionaries—the spirit that knows no mercy, no justice, but persuades men to forget the purpose of government, disregard the laws of peace and protection, and trample in the mire the inalienable rights of man.

The Constitution of our Nation throws the mantle of protection over every American citizen alike, whether he be Gentile or Jew, Protestant or Mormon. It was born without the spirit of discrimination and injustice—it knows no partiality—and every man who is honored with a position on the official staff of the United States, from the justice of the peace to the president, should invariably officiate as the spirit of the Constitution directs. He must come out from under the narrow compass of personal opinion and prejudice and take up his position on the broad platform of Americanism, where he sees no sect, no creed, no church, but simply man. Here he must rule, if he do his duty, not as religionist swayed by sectarian influence and popular clamor, No! but as a citizen of the United States, fired by the spirit of the Constitution and controlled by the hand of Justice! Let there be no discrimination against any missionary in our land but give them all equal protection of the law, and permit no mob to abuse or maltreat or harrass the lives of Mormon missionaries without paying the full demand of justice. Treat the Mormon with the same consideration as you do the Protestant!

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#### RAYS OF LIVING LIGHT.

(By APOSTLE CHARLES W. PENROSE.)

The first principle of revealed religion is Faith in God. True religion must begin with faith in the true God. Faith in false gods leads to false religions. Without faith there can be no religion in the soul of man. "Without faith it is impossible to please God. For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. xi; 6.) In a general sense faith is the assurance in the soul of the existence of unseen things, that is, unseen by the natural eye. The principle of faith, that is, the power to believe, is planted in man by the gift of God. It is developed by evidence. Faith in God is brought into action by the word of God. Whether spoken by Deity Himself, by angels sent from His presence, or by men divinely authorized and appointed to speak in His name under the influence of His Holy Spirit, the word of God is the same. When that word is written it is scripture.

Evidences of the existence of a Supreme Being are seen in vast profusion. They appeal to every rational mind. The order, beauty, and sublimity of the heavenly bodies, moving through space in silent majesty, each in its own orbit, balancing and counter-balancing each other without an error in time or revolution, all preserving their own identity and performing their own mission, proceeding thus through everlasting ages, are perennial witnesses of the existence, power, and glory of God. The earth itself, with its relations to other planets, its products, its seasons, its adaptation to the needs of the creatures that inhabit its surface or its atmosphere, joins in the grand chorus of the music of the spheres, "forever singing as they shine, the Hand that made us is Divine." Nature, however, while proclaiming the existence of Deity, does not disclose His personality or reveal His will. A knowledge of God can only come from God. Faith leads to that knowledge.

The greatest religious teacher among men was Jesus, the Nazarene. In His personality God was manifest in the flesh. He revealed Deity to humanity. He showed that God was in reality the Father of the spirits of men. He proclaimed that He was in the beginning with God; that He came forth from God, and would return to God, and that all mankind were His brethren, made in the image of God and part of His eternal family. This presents God as actually and literally "Our Father which art in heaven." It takes away the mystery with which false faiths have enveloped the Supreme Being, beclouding the minds of men, and making God utterly incomprehensible. Jesus taught that His Father and our Father is a personal being, man being in His likeness, Jesus Himself being in His express image. He taught also that He was sent into the world to save mankind, and bring them back to the Father's presence; that no man could come unto God but by Him. The true Christian religion, therefore, combines faith in Jesus Christ the Son, with faith in God the Eternal Father. Christ further taught the existence of a divine spirit, proceeding from God, to enlighten the souls of men; that is, the Holy Ghost, by which the mind and will of God may be made known to man, and by which holy men chosen of God have been inspired in different ages to declare His word.

These three, the Father, the Son, and the Holy Ghost, form the Eternal Godhead. They are not one person, as erroneously declared by modern Christian churches, but are separate and distinct substances, though one in mind and power and dominion. Jesus of Nazareth, as the Son of God, was a personality as distinct from the personality of the Eternal Father as is that of any earthly son from his father. The Holy Spirit, though proceeding from both the Father and the Son, is not either of them, but has an identity of his own. It is

true that Jesus said, "I and my Father are one." (John x; 30), but He also said, "My Father is greater than I." (John xiv; 28.)

That the unity of the Godhead is not oneness in person, is made very clear in the account of the baptism of Jesus Christ; the Son on that occasion coming up out of the waters of Jordan, the Holy Spirit descending upon Him in the form of a dove, and the voice of the Father from heaven proclaiming, "This is my beloved Son. in whom I am well pleased." (Matt. iii; 16-17.) Jesus said, "I came forth from the Father, and am come into the world. Again I leave the world and go to the Father." (John xvi; 28.) He also prayed to the Father, and in the prayer recorded by John, explained in unmistakable language what He meant when He declared "I and my Father are one." After praying for His Apostles, He said:

Neither pray I for these alone, but for them also which shall believe on me through their words, that they all may be one, as thou, Father, art in me and I in Thee, that they also may be one in us. That the world may believe that thou hast sent me." (John xvii; 20-21.)

Concerning the Holy Spirit He said:

Nevertheless I tell you the truth; it is expedient for you that I go away, for if I go not away the Comforter will not come unto you. But if I depart I will send him unto you." (Chap. xvi; 7.)

Many more of the sayings of the Savior might be adduced, but these are sufficient to show the distinct personality of each of the three that form the Godhead, while they are in perfect unity of mind and purpose and action. If they are one substance, as taught in modern Christendom, then all who believe on them, in all ages, are to be made also one substance, thus losing their identity and becoming one vast, incomprehensible and inconceivable finality.

The omnipresence of God has bewildered many minds which are unable, because of modern false teachings, to understand how God the Eternal Father can be a person after whose form and image man is created, and yet be present throughout His vast creations. But the explanation is simple in the light of truth. It is by His Holy Spirit, which permeates all things, and is the life and the light of all things, that Deity is everywhere present. Our Father has His dwelling place in the eternal heavens. Christ is at His right hand, and the Holy Spirit proceeds from them throughout the immensity of space. By that agency God sees and knows and governs all things. By it mankind may be brought into union and communion with God. It guides into all truth. It recalls the past, manifests the present, and reveals the future. It is the testimony of Jesus and the spirit of prophecy. It is the light of Christ, and "lighteth every man that cometh into the world." It is the "inspiration of God which giveth the spirit of man understanding." To that degree it shines on every soul, but as the gift of the Holy Ghost it is a far greater and higher light. Then it

is the abiding witness that bears record of the Father and the Son; thatt "searcheth all things, yea the deep things of God."

Faith in God the Father and in Jesus Christ, the Son, and in the Holy Ghost is but the beginning of true religion. It is exhibited in works of obedience which will be explained in other tracts of this series. Faith is also a principle of power. All human exertion springs from its exercise. This is exemplified in all the acts of life. In a higher sense it is a spiritual force. It was by faith, in this degree, that the wonderful works of the Prophets and Apostles and other holy men of old, were accomplished, as recorded in the Old and New Testaments, and in the sacred books of the Seers and Sages who were not of the Hebrew race. For, faith is the same principle in all ages and among all nations. It was by this faith that the sick were healed, the blind received their sight, the lame were made to walk, the deaf to hear, the dumb to speak, the sting of the serpent and the virulence of poison were made harmless, divine dreams and heavenly visions were beheld, and the glories of eternity were unfolded to the Saints and servants of God in the early Christian church. It was by faith that lepers were cleansed, water was turned into wine, multitudes were fed with a few loaves and fishes, the winds and the waves were stilled, and the dead were raised to life, when the Divine Master walketh on earth in the flesh. These marvels are called "miracles." They are deemed supernatural, but they were the natural results of the exercise of the spiritual force called faith. It was by the same power that the heavens were closed that there was no rain for three years and six months; that the barrel of meal and the cruse of oil failed not, and that the ravens brought food in the days of Elijah the Prophet. By the same faith the children of Israel were led out of Egypt by Moses, the Red Sea was divided, manna was brought from heaven and water from the rock, and people bitten by serpents were healed in the wilderness. It was also by that faith that the early patriarchs prevailed, and some of them walked and talked with God. And indeed, it was by faith that the worlds were brought into material existence, order coming out of chaos, light springing forth from darkness, and life, in its various forms, being developed through the word of the Eternal God, in whom this principle of faith is manifest in its full and complete perfection.

This is the faith spoken of in the 11th chapter of Hebrews. Also in the Epistle of Jude, in which he urged upon the church when writing upon the "common salvation," that they should "earnestly contend for the faith once delivered to the Saints." In modern Christendom it is taught that this faith, with all the gifts, signs and glorious manifestations which it produces, are "done away and no longer needed." But this is another of the many grievous errors of spiritual Babylon. God is the same yesterday, today and forever. A principle of truth never changes. Cause and effect do not vary by the lapse of time. The

faith exercised in the first century of the Christian era or of human existence on earth, must inevitably bring forth similar results in the latter days. The absence of the effect proves the absence of the cause.

The true religion contains the true faith. It is the one thing needful. It is the one way of salvation. To know the only living and true God and Jesus Christ, whom He hath sent, is to gain eternal life. (John xvii;3.) Living faith is the starting point in the path to that knowledge. While it has existed in a small degree, and has been exercised occasionally and in a limited manner during the centuries that have passed since the Apostolic age, the faith, "once delivered to the Saints" has faded almost out of active life, even among professing Christians whose minds have been blinded by the traditions of men and the dogmas and theories of human invention. While good men and women have served God and sought after Him to the best of their ability, through the long night of darkness which has intervened from the days of divine revelation down to the present century, they have not been able to find that "closer walk with God" and exercise that mighty faith enjoyed in ancient times and which is essential to the true religion. Thank God! that faith has been restored to earth, and through it divine communication is once more opened up, man may commune again with his Maker, and all the blessings obtained at any time thereby may now be received by the obedient sons and daughters of God. Concerning this all-important matter other tracts of this series will be presented to the public, that truth may prevail and that Divine light may shine upon the world!

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The California Mission recently issued the following points to the Elders laboring therein. We copy them because of the good advice they contain:

#### HINTS ON CARE OF SELF.

Keep well. "A sound body bespeaks a sound mind."  
 Keep clean. "Cleanliness is akin to godliness."  
 Keep neat. "Shun the appearance of evil" by appearing good.  
 Sit and walk with grace and dignity. You are in the image of God.  
 Observe proper decorum everywhere.  
 Study good manners; they are worth more than riches. •

#### HINTS ON PREACHING.

The name of deity is sacred; avoid vain repetition of the same.  
 Speak that suggested by the Holy Spirit and follow its lead.  
 Talk to the point and when you are through—quit.  
 Avoid set speeches—i. e., don't be a parrot.  
 Avoid mannerisms—i. e., odd postures, queer gestures, etc.  
 Don't boast. "Pride goeth before a fall."  
 Don't condemn others. Christ came into the world not to condemn but to save.  
 Tell what we believe; others know better than we what they believe.  
 Don't exploit your weaknesses. There is a proper time and place for that.  
 Don't be dogmatic. Respect other men in their opinions.  
 Preach Jesus Christ and Him crucified and Joseph Smith, His Prophet, and let the mysteries alone.

### HINTS ON TRACTING AND GENERAL MATTERS.

Make occasion for preaching and teaching.

Teach the Saints as well as the friend or stranger.

Use the Saints to secure friends, audiences and to hold meetings in their homes.

Don't gossip.

Don't find fault.

Support and defend each other. If you don't no one else will.

At church greet newcomers kindly and don't forget the old friends.

Keep the addresses of friends made in your travels and write them when you have returned home, so that they may know you are grateful for kindnesses you have received.

Don't exercise unjust dominion.

Pray all the time in humility and fast in wisdom.

Be courageous and diligent. A sluggard in the mission field is dishonest with the Lord.

Be an "is-er," not a "has-been" nor an "is-to-be." Work now and all the time for the uplifting of humanity by the Gospel of Christ.

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### NOTES FROM THE FIELD.

The Saints of Seneca, South Carolina, have contributed means sufficient to purchase a piece of land on which to build a meeting house. Their undertaking is a most worthy one and we hope they will work together until they have a nice, comfortable house in which to worship the Lord. May the Lord bless their efforts.

Presidents of Conferences, please remember to report your Conference history on *separate sheets* and always give the name of the Conference and the date at the head of the first page. Promptness in sending it in is a matter, too, not to be overlooked.

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### RELEASES.

F. G. Bingham, Mississippi.

James B. Mathie, Georgia.

L. H. McCullough, Kentucky.

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### ARRIVALS.

Kassouth Dyal, Jr., Hazlehurst, Georgia, assigned to Kentucky Conference.

Wilford Whittaker and Austin G. Burton, of Salt Lake City, assigned to Florida.

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### ASSIGNMENTS.

David E. Boam, to South Carolina.

Alma O. Jackson, to Middle Tennessee.

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### OBITUARY.

Sister Sarah A. Wint, of Natis, Alabama, died Dec. 26. Sister Wint was born in Utah in 1882, and in 1899 she married and moved to Alabama, where she resided until her death. She was a faithful Latter Day Saint and made a comfortable home for Elders, doing all within her power to assist them in delivering the Gospel to the people of her vicinity. Funeral services were conducted by Elders Thomas F. Brown, Jr., and Lawrence Johnson.

The death of Sister Eliza M. Shannon, of Columbus, Ohio, occurred on the 5th inst. Sister Shannon was a devoted member of the church, and did a great deal for the Elders who have been fortunate enough to make her acquaintance in the Ohio field of labor. Truly she has gone to a well-earned and much deserved rest.

*Report of Mission Conferences for Two Weeks Ending January 7, 1905.*

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour. Sub.	Deseret News Subscriptions
D. B. Foulger .....	Alabama ..	18	794	191	31	173	4	564	40	2	13	87	496	2	...	...	...	...	1
F. J. Sorensen .....	East Tenn. ..	16	777	57	18	264	15	606	33	2	18	42	356	2	...	...	...	...	2
J. W. Golightly .....	Florida .....	20	667	273	17	231	17	529	18	4	5	30	516	1	10	...	...	4	3
W. S. Rust .....	Georgia .....	22	710	42	42	323	25	436	28	7	14	44	673	...	...	...	...	1	3
A. J. Aagard .....	Kentucky ..	21	711	1184	149	311	28	2676	63	...	16	47	653	4	1	...	...	...	1
Elmer Kimber .....	Mid. Tenn. ..	16	878	156	35	195	40	327	24	2	20	19	240	...	...	...	...	...	1
F. G. Bingham .....	Mississippi ..	14	135	1282	29	337	5	219	19	1	31	28	624	1	...	...	...	1	2
L. W. Johnson .....	N. Carolina ..	20	780	198	56	222	31	408	19	...	17	27	326	...	...	...	...	...	...
C. A. Wright .....	Ohio .....	20	901	1800	400	468	...	604	75	3	40	47	879	1	...	...	...	...	...
E. S. Davis .....	S. Carolina ..	18	178	194	76	309	31	396	27	...	23	21	608	1	...	...	...	...	...
A. F. Jeppson .....	Virginia ...	28	581	203	26	125	5	424	12	1	10	16	202	2	...	...	...	...	1

**KEEP A GOIN'.**

(FRANK L. STANTON, in January Number of Burr McIntosh.)

Ef you strike a thorn or rose,  
     Keep a goin'!  
 Ef it hails or ef it snows,  
     Keep a goin'!  
 Tain't no use to sit and whine,  
 When the fish ain't on your line,  
 Bait yer hook, and keep a tryin',  
     Keep a goin'!

When the weather kills yer crop,  
     Keep a goin'!  
 When you tumble from the top,  
     Keep a goin'!  
 S'pose you're out o' every dime  
 Bein' so ain't no crime,  
 Tell the world, you're feelin' prime,  
     Keep a goin'!

When it looks like all is up,  
     Keep a goin'!  
 Drain the sweetness from the cup,  
     Keep a goin'!  
 See the wild bird on the wing,  
 Hear the bells that sweetly ring,  
 When you feel like sighin'—sing,  
     Keep a goin'!

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*"We do not believe it is just to mingle religious influence with civil government, whereby one religious society is fostered, and another proscribed in its spiritual privileges, and the individual rights of its members as citizens, denied."*—JOSEPH SMITH.

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VOL. II.

FEBRUARY 1, 1905.

No. 11.

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## "MORMONISM."

(By PARLEY P. PRATT—Continued from Page 151.)

"Have you not other books?" Yes, we have histories and compilations of the dealings of God with us as a people. We keep a record, if you must know, not only individually, some of us, but as a church, as a body, or community. We have revelation penned, revelations and visions penned, we have revelation and prophecy penned, we have knowledge penned, we have knowledge and principle penned, we have principle and history penned, the history comprising but a small portion, such as can be written, revealed to us Latter Day Saints, and practiced upon; so that our modern books are like the ancient books—a mixture of revelation, prophecy, history and doctrine. Has any person any objection to this? I ask, should an angel administer to this or that man, or suppose an open vision was manifested to him, revealing many precious truths, would he not be a simpleton not to write it? If the power of God and the ministering of God, and the visions of the Almighty are extant in the world, these will be written. The practical part of history will be written, for if all were written, the world would not contain the books. The ancient Apostles and Prophets wrote a few of the items revealed to them, and a history of the practical workings of the system over which they presided. Do we differ from them? No. "Well," says one, "to be plain with you, Mr. Speaker, we have been taught to believe that the one book, called the Bible, contains all the revelations that God ever revealed to man, therefore it is an innovation to offer anything else to the world as a revelation." This is a tradition of your own, so I have nothing to do



with it. The Bible never taught that to you, not angels, neither did any minister of God ever teach it to you; and if it is a modern sectarian tradition, it is calculated to bind men into a cast iron creed, and the sooner you break the fetters the better; burst them asunder, and come out into liberty and freedom, and know and understand that there is no such doctrine in the broad principles of eternal truth, that heaven is full of knowledge, and the earth ought to be full of prophets, heaven and earth full of angels, and both full of inspiration; and if the inhabitants of all the worlds of the universe were scribes, every blade of grass a pen, and every ocean ink, they could not write all the doings of the Almighty, of his servants and of his angels. If I were to live for millions of years to come, and then millions and millions more, I expect there would always be some being ready to reveal something new, and somebody would write it. The art of writing will never cease. We may not have pens and ink, but we may have something better. Suffice it to say, that the arts and sciences will not come to an end, yet man may have been traditionated to believe that one small book contains all that God ever said or did. Such persons are to be pitied, and not to be reasoned with.

What is "Mormonism?" It is a restoration, by new revelation, by the authorities of heaven, by the ministration of angels, by the ordination of Prophets and Apostles, and ministers or Elders, by their testimony and ministry on the earth, by the organization of Saints, by the administration of ordinances, by the operations of the Holy Spirit; it is a restoration of these ancient principles revealed from heaven, for the government of man.

Says one, "You have said you are not going to tell the whole system today." I do not know it all and I shall not state the half I do know. What I have said are a very few every day items, a few of the first principles of the Gospel of Christ, as believed and practiced by the Mormons. As I said before and I am able to maintain it when called upon, "Mormonism" is a system which was understood and enjoyed by the ancients, and restored unto us by revelation. And if carried out, what will it do? It will simply fulfill the sayings of the Prophets, both ancient and modern, put down all wickedness, abuse, proscription, misrule, oppression, ignorance, darkness and tyranny, and restore mankind to righteousness, truth, liberty, law, and government, in which the Lord's will will be done on the earth as it is in heaven. That is what "Mormonism" will do, when carried out.

May God bless you all. Amen.

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There are times when God asks nothing of his children except silence, patience and tears.—C. S. Robinson.

RAYS OF LIVING LIGHT.

(BY APOSTLE CHARLES W. PENROSE.)

*Ray No. 3.*

In previous tracts of this series it has been shown that there can be but one true religion, because there is but one Supreme God, that it must be revealed from Him, instead of being made by man, and that the first principle of that religion is faith, which can be made manifest only by works. Let us now see what those works are which are essential to salvation. The first fruit of faith in God and in Jesus Christ is repentance of sin. Sin against God is the transgression of His law. Conviction of sin comes through faith in God and His law. Conviction leads to humility and repentance and obedience. Sorrow for sin is not of itself true repentance, which comprehends not only regret for the past, but reformation for the future. It includes determination to forsake and refrain from sin. As the Apostle Paul expressed it, "For godly sorrow worketh repentance to salvation not to be repented of." (II Cor. vii: 10.) When the sinner is sorry because he has been found out, that is not true repentance. Grief is an element of repentance because when a believer perceives that he has broken a law of God, he feels remorse. But unless he resolves to turn away from that transgression, and not repeat it, he does not reach full repentance.

"Cease to do evil, learn to do well," has been the word of God and His inspired servants through all the ages. It is a step forward in practical religion. It is absolutely necessary to salvation. Without it belief in Christ is vain. He said Himself, "Except ye repent, ye shall all likewise perish." (Luke xii: 3.) "God commandeth all men everywhere to repent." (Acts xvii: 30.) Jesus instructed that, "repentance and remission of sins should be preached in His name among all nations." (Luke xxiv: 47.) The idea that people may sin against God and against humanity, and by mere belief in the merits of the Savior be absolved from all the consequences of their guilt, is one of the greatest of the many absurdities which have been grafted by the hand of man upon the tree of religion.

Christ gave Himself a sacrifice to save mankind from their sins, not in their sins. His work is to redeem humanity by lifting it up to Deity. His Gospel teaches purification from sin and exaltation into the righteousness of God. The atonement wrought out on Calvary is as much misunderstood by modern divines who preach it, as were the teachings of Moses and the Prophets by the sectaries who rejected the Nazarene. That atonement was for a dual purpose. First, to redeem mankind from the consequences of the original sin committed in the Garden of Eden, and second, to open the way of salvation from the actual sins committed by the posterity of Adam.

As to the first, redemption will come to all the race without effort on their part. Death came into the world in the beginning because the divine law was broken. It passed upon all the descendants of the transgressor. Christ gave Himself a sacrifice for that sin. As by one came death, so by one will come life. "As in Adam all die, so in Christ shall all be made alive." (I Cor. xv: 22.) As the sons and daughters of Adam were not personally engaged in or responsible for the transgression which brought death, so they are not required to do anything in the work which shall restore them to life. The resurrection will be as broad as the death. The raising up will be coextensive with the effects of the fall. But when through Christ the resurrection is accomplished, the dead, small and great, who are thus brought up and redeemed from the grave will be judged according to their works. (Rev. xx.)

As to the second—the actual sins of each individual, salvation will come through faith in Christ and obedience to His Gospel. Each intelligent person is accountable for his own acts. He must do what is required in order that he may be saved from his sins. The power is inherent in man to do right or to do wrong. In this he is a free agent. He can resist evil and do good, or resist good and do evil, as he elects. No matter how great may be the force of circumstances and environments, and the pressure of hereditary influences, the volition of the creature remains. The doctrine of rewards and punishments is predicated upon individual freedom of the

will and personal responsibility for its exercise. Christ has done for mankind that and that alone which they were not able to do for themselves. That which they can perform is required of every one. They can believe, they can repent, and they can receive and obey the commandments of Christ given as conditions to salvation. Unless they do this, although they will be raised from the dead and appear before the Eternal Judge, they cannot be exalted to dwell in His presence.

Thus it will be seen that while Christ died, unconditionally, for the original sin by which death came into the world, he died as a propitiation for the actual sins of the world, conditionally. And it was to proclaim these conditions and offer them to every creature, that He sent His Apostles forth as ministers of salvation. There is no other way to eternal life. The plan of salvation is not changed to suit the notions and opinions of man. It does not vary in different ages, nor among different nations. It is the "everlasting Gospel." The law of Moses was a temporary and imperfect law of carnal commandments, given because the Gospel had been rejected by the Israelites. It answered its purpose and passed away when the one eternal Gospel plan was restored by Jesus Christ, through whom alone mankind can be saved, and that salvation cannot be obtained except by faith in Him which comprehends obedience to His requirements.

It has been shown that faith is the first principle of the Gospel, and repentance—the forsaking of sin, is the second, and it is now necessary to present the third principle, which is remission of sins. The popular idea in modern Christendom is that repentance of itself brings remission of sins. That is another serious mistake. Payment of debts is not brought about by simply ceasing to get credit; determination to sin no more does not wipe out sins already committed. God is a being of order and of law. He has instituted the means whereby each sinner may receive a cleansing from the past. His laws are as uniform in the spiritual world as in the natural world; obedience to those laws is as necessary in one sphere as in the other. Remission of sins comes to the repentant believer through baptism, when it is performed by divine direction and under divine authority.

Baptism for the remission of sins was preached and practised by John, the forerunner of Jesus. "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins." (Mark 1; 4.) Jesus Christ honored that baptism in person and by His teachings. He also sent His Apostles to preach it to every creature. (Matt. xxviii; 19-20, also Mark xvi; 15-16.) Previous to preaching that baptism, he instructed His Apostles to "tarry at Jerusalem until they were endowed with power from on high." (Luke xxiv; 47, 49.) That power was bestowed upon them on the day of Pentecost, when they were assembled in one place with one accord, and the Holy Ghost was manifested to them in visible form. To the people who gathered to hear the Apostles, forming a great multitude, Peter preached the first Gospel sermon after the resurrection of Christ, as is recorded in the 2d chapter of the Acts of the Apostles. After testifying of the mission and resurrection of Jesus, the Christ, in response to their inquiry, "Men and brethren, what shall we do?" "Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even to as many as the Lord our God shall call." (Acts ii; 37-38.) Three thousand people on that day received the Gospel of Jesus Christ, and were baptized for the remission of their sins.

This great blessing is given in baptism to those who believe and repent, but comes through the atonement wrought out by Jesus Christ. "Without the shedding of blood there is no remission of sins." (Heb. ix; 22.) The blood of Christ answers for the blood of the sinner who complies with the conditions required in Christ's gospel. The benefits of that atonement are offered to all to whom the Gospel is preached, but are obtained only by those who render obedience to it. The scripture is often quoted which says, "The blood of Jesus Christ, His Son, cleanseth us from all sin." But this is only part of the text, and is therefore misleading. Here is the scripture as it stands: "This then is the message which we have heard of Him, and declare unto you, that God is light and in Him there is no darkness at all. If we say that we have fellowship with Him and walk in darkness, we lie and do not the truth; but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son, cleanseth us from all sin." I John i; 5-7.)

Baptism was instituted for the remission of sins by divine command. It is therefore essential. It is a sign of cleansing, purification, death to sin, burial from the world and resurrection to a new life in Christ Jesus. For, baptism means immersion. The sprinkling or pouring of water on the body is not baptism. The ordinance of baptism preached by John, the forerunner, by Christ Himself, and by the Apostles whom He sent as His messengers, was both a burial and a birth. When Jesus was baptized by John it was in the river Jordan: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering, said unto him, suffer it to be so now, for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus when He was baptized, went up straightway out of the water; and lo, the heavens were opened unto Him, and He saw the spirit of God descending like a dove and lighting upon Him, and lo, a voice from heaven saying, this is my beloved Son, in whom I am well pleased. (Matt. iii; 13-17.) Jesus said to Nicodemus, "Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the Kingdom of God." (John iii; 5.) Jesus Himself set the example, and was born of the water and of the spirit, and though He knew no sin, had to be baptized in order to "fulfill all righteousness." When Philip baptized the great man of Ethiopia, "they went down both into the water and he baptized him and when they were come up out of the water, the spirit of God caught away Philip." (Acts viii; 35-39.) John baptized "in Enon, near to Salim, because there was much water there." (John iii; 23.) Paul likened baptism to a burial and a resurrection. (See Rom. vi; 4, 5; Col. ii; 12.) Peter cited the flood as a figure of baptism. (I Peter iii; 21.)

The order of the Gospel as taught by Christ and His Apostles was first faith, second repentance, third baptism by immersion for the remission of sins, with the promise of the Holy Ghost to all who complied therewith. Infant baptism is a palpable heresy. Sin is the transgression of the law. Infants cannot commit sin. Baptism must follow faith and repentance. Infants cannot exercise faith, and they have nothing to repent of even if they were capable of repentance. God never authorized any one to baptize an infant. Jesus blessed little children and said, "of such is the Kingdom of heaven." Baptism to be acceptable to God must be performed by one having actual divine authority. It must be administered in the name of the Father, and of the Son, and of the Holy Ghost. No man has the right to assume that authority. It must come from God or the baptism will be void and of no effect. When properly administered it brings remission of sins, and the baptized believer becomes a new creature, stands clean before God, and is prepared to receive the gift of the Holy Ghost. Further explanations on this all-important subject will be given in succeeding tracts. Let the reader ponder, investigate, and enter upon the path of eternal life and salvation!

This is what alcoholic drinks cost, to say nothing of the many evils they cause: The drink bill of the United States for 1903 was \$1,410,236,702. The drink bill for one month was \$117,519,725; for one week \$27,122,422; for one day \$3,863,662. The production of gold and silver in the entire world since America was discovered—from 1493 to 1902 inclusive—was \$22,478,306,800. The yearly production of both metals in the entire world would not pay for our liquor and beer bill for five months. At the present rate of the use of alcoholic drinks in this country we would spend more for drink in sixteen years than the value of the world's production of both gold and silver since Columbus discovered America.—Exchange.

To pity distress is but human; to relieve it is Godlike.—H. Mann.

## THE MORMON SPIRIT OF LOYALTY.

(PARLEY P. PRATT. 1852.)

The longer I live and the more acquainted I am with men and things, the more I realize that these movements, and particularly that instrument called the Constitution of American liberty, was certainly dictated by the spirit of wisdom, by a spirit of unparalleled liberality and by a spirit of political utility. And if that constitution be carried out by a wise and just administration, it is calculated to benefit not only all the people that are born under its particular jurisdiction, but all the people of the earth, of whatever nation, kindred, tongue, religion, or tradition, that may seek to take a shelter under its banner. It seems broad enough, and large enough, to receive and protect all that may be in any way deprived of the common rights of man. It was doubtless dictated by the spirit of eternal wisdom, and has thus far proved itself adequate to the wants of the nation, and to the wants of all mankind that have seen fit to attach themselves to it, to come under its protection, and share in its blessings.

In the principles of the Constitution formed by our fathers, and handed down to their children, and those who should see fit to adopt this country as theirs, there is no difficulty, that is, in the laws and instruments themselves. They embrace eternal truths, principles of eternal liberty, not the principles of one peculiar country, or the sectional interest of any particular people, but the great, fundamental, eternal principles of liberty to rational beings—liberty of conscience, liberty to do business, liberty to increase in intelligence and improvement, in the comforts, conveniences, and elegances of this life, and in the intellectual principles that tend to progress in all lives.

The more I contemplate our country, the providences which have attended it, the principles upon which it is governed, the principles upon which the Constitution is founded, and the practical working of it when properly carried out; the more I look at the spirit of our institutions; and the more I contemplate the circumstances of mankind in general; the more I realize that which before I had scarcely thought of, that which even the largest capacity had failed to grasp—the greatness of the destiny of those principles. One thing is certain in the minds of all Christians who admit the truth of the Bible, and who have perused its pages, and that is, there is a day coming when all mankind upon this earth will be free. When they will no longer be shackled, either by ignorance, by religious or political bondage, by tyranny, by oppression, by priestcraft, kingcraft, or any other kind of craft, but when all will positively have the knowledge of the truth, and freely enjoy it with their neighbors. However they may do in other points, these points are clearly developed in that good Book which Christendom acknowledges. This is the destiny which the prophets of old have predicted in regard to the race of mortals upon the earth. Whatever principles of darkness have united to obscure ages and generations; whatever of wrong and bloodshed might prevail; whatever of corruption, deception, or superstition might enslave the mind of man, and chain down his body; however the earth might be drenched in the blood of millions; however many might be the futile struggle of nations or individuals for liberty; yet, in the final result, the darkness which has covered the earth will be chased away, light will prevail, liberty triumph, mankind be free, the nations be brethren, and none have need to say to his neighbor, "Know ye the Lord," or the truth which is just the same thing; for all will know Him, from the least to the greatest. If such is to be the final result, how natural it is for men to look at the workings of the causes that will bring it about, and to contemplate the great things that are growing out of so little, comparatively speaking. When a single individual conceived a big thought, and formed a grand design of taking an unbeaten track, and penetrating the unexplored seas of the West, who could have contemplated the result that has grown out of it in about 300 and odd years?

On the other hand, when a few colonies, weak and feeble, settled on these western shores, called New England, when all the grain they had in their possession, in a little while after they landed, might have been measured in a pint cup, who then could have contemplated the result? Or when a few colonies, weak and far separated from each other by dreary miles, without the aid of steam cars, or steamboats,

or the convenience of the telegraph to convey news from place to place with lightning speed, were united, and by their representatives made this Declaration we have heard today, and pledged themselves, though few in number—only between two and three millions, to defend and carry it out, who could have contemplated the result even of that? And when these few colonies were once set free to manage their own affairs, and having achieved that which they so bravely undertook to accomplish, and establish liberty, they came together to establish a capital that should be central and convenient for the colonies that were then strewn along the shores—at that time who could have contemplated a nation that would stretch its dominions and settlements from Maine to Florida, and from the northeast, washed by the Atlantic, to the very interior of the continent then unknown to civilized man? and that the shores of the Pacific would have formed our western limits, its seas been whitened with our sails, and the unnumbered millions of Asia influenced by our institutions?

Our hearts beat high for liberty. The valleys of the mountains, the backbone of the American continent, are peopled with twenty or thirty millions of free people scattered over the land, and dwelling securely under the same banner, and now are we assembled to celebrate the day on which freedom dawned.

When we contemplate the designs of the country, and its influences, we contemplate not merely our own liberty, happiness, and progress, nationally and individually, but we contemplate the emancipation of the world, the flowing of the nations to this fountain, and to the occupation of these elements, blending together in one common brotherhood. They will thus seek deliverance from oppression, not in the style of revolution, but by voluntarily emerging into freedom, and the free occupation of the free elements of life.

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### TRUE INDEPENDENCE OF HEAVEN.

(Brigham Young.)

"We read in the Bible that there is one glory of the sun, another glory of the moon, and another glory of the stars. In the book of Doctrine and Covenants, these glories are call celestial, terrestrial, and celestial, which is the highest. These are worlds, different departments, or mansions, in our Father's house. Now those men r those women who know no more about the power of God, and the influences of the Holy Spirit, than to be led entirely by another person,s suspending their own understanding, and pinnig their faith upon another's sleeve, will never be capable of entering into the celestial glory, to be crowned as they anticipate; they will never be capable of becoming Gods. They cannot rule themselves, to say nothing of ruling others, but they must be dictated to in every trifle, like a child. They cannot control themselves in the least, but James, Peter, or somebody else may control them. They never can become Gods, nor be crowned as rulers with glory, immortality, and eternal lives? They never can hold sceptres of glory, majesty and power in the celestial kingdom. Who will? Those who are valiant and inspired with the true independence of heaven, who will go forth holdly in the service of their God, leaving others to do as they please, determined to do right, though all mankind besides should take the opposite course. Will this apply to any of you? Your own hearts can answer."

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Copperas is useful not only for disinfecting sinks and drains, but is a strong ally in the warfare against vermin. Walls and floors of cellars and store rooms which are washed with a strong solution of copperas are free from pests and also from rats and mice, which will not stay near places where it has been used. It may be used in the whitewash with good results.—Woman's Home Companion.

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We are as often duped by diffidence as by confidence.—Chesterfield.

# ELDERS' JOURNAL.

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FEBRUARY 1, 1905.

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## EDITORIAL.

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### ETERNAL LIFE.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.. John 17:3.

Every atom in the universe is under law. The grasses of the field, the flowers of the forest with all their beauty and transcendancy, the fruits of the earth, each with its peculiar flavor, hue, and variety; the waters beneath, and the clouds above; all are under law. By law they all came into existence and by law are they all preserved. At the head of creation stands God the Eternal Father. He understands every law in the universe and its various operations. He comprehends every cause and every effect, in consequence of which He was able to organize matter into the innumerable creations which we see in nature around us. God did not create the laws through the operation of which everything has its existence, but through His understanding of them and through His intelligent direction of the same did He create the world and everything there is therein. Man, like everything else, is under law. But he is different from the inanimate creation in that he has a spiritual as well as a physical nature. Like begets like, and since man is the offspring of God, he, like his Father, possesses all of the faculties and attributes of mind, all of which can be termed the intelligences of his being. All of these mental powers are perfectly developed in God. He understands every law which expands the faculties of the intellect and which enlarges the attributes of the soul. He is able to grasp all truth; therefore, He is all-wise, and He is all-powerful because He is able to apply every law intelligently for the accomplishment of His purposes. His present exalted position in the realm of truth, came not simply from His knowledge of all of the laws around Him, but by reason of the fact that He has placed Himself in harmony with every principle of truth as fast as He became acquainted with it. To be in harmony with a law is to obey it, and obedience promotes growth, development, and life; it gives an increase of liberty and extends the boundaries of freedom; while on the contrary inharmony is not to obey, and is therefore, followed by retrogression, bondage and death.

God, therefore, and His son Jesus Christ, comprehend these laws and have placed themselves in harmony with every principle of truth

in the universe, hence they are perfect. Now to know God and Jesus Christ is not merely to mentally assent to their existence. A simple acquaintance with the fact that they live is not to *know* them any more than to be cognizant of the existence of the science of mathematics is to have a knowledge of its laws and principles. To know a thing is to have a knowledge of it, and to know the science of numbers is to be able to grasp and comprehend all of its truths, by reason of which one is able to apply the same for the accomplishment of some definite beneficial purpose. And therein is the benefit to man.

To know God, then, and His son Jesus Christ, we must have a knowledge of their attributes and faculties; we must have a knowledge of the laws by which they attained perfection, which laws we ourselves must obey; this is eternal life. It can not be acquired in a day nor yet in a year, for finite man can not comprehend all truth at once, nor in deed can he obey every law of God in his present imperfect condition. Ability to comprehend and power to *do* come by degrees. The Gospel of Jesus Christ is the means to this great and glorious end. It is God's plan to lead man step by step to an understanding of all truth, and to teach him day by day how to live in harmony with every law of the universe. Thus, through obedience to this divine plan, does he move onward and upward in the scale of intelligence; comprehending and obeying the laws around him; developing in mind and in soul; growing in knowledge and in power; by this course does he come to know God, and His son Jesus Christ and this condition of perfection is eternal life.

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#### LIVE FOR SOMETHING.

(Millennial Star, 1857.)

The smallest insect in creation has its appointed work to do. The atom that floats above us, the softest zephyr, the faintest ray of reflected light, each has its separate portion of labor. They all exist for a purpose—either for good or evil. Seeing this, as even untrained eyes and uncultivated intellects must, how culpable are we if we have no aim before us! If we listlessly arise and move around—or worse, if we spend the time God has given us to improve in a soulless pleasure or contaminating action. We may be poor, persecuted, sick, chained to adverse influences, but no circumstances can absolve us from a work to do. He who permitted our adversity gave us our appointed path, and the light to walk therein. We may be Bunyans, shut up in prison, our limits circumscribed, our movements clogged, but as far as we have capacity we can all write pilgrimages. They may be written in penitent tears, and transcribed by angels into the book of heaven. And the work we do. What shall it be—for good



or evil? Shall we exalt or drag down, bless or curse, build up or destroy? One or the other we must be pursuing. Our every look, thought and action is reflected in a pure or pernicious influence by the winds revolving around our sphere. Momentous power! thus to choose or reject. A work to do! You are not excepted, woman of fashion; nor you, gold-worshipping man. Through the walls of adamant built up around your soul—through the thick drapery of selfishness folded over and over your hearts, that voice of the eternal will penetrate, "Live for something." The very heaven that bends blue above you—the very earth beneath your careless tread—the flowers of humanity that bloom along your pathway—the weeds that wither under your loathing glance; the yearning of your immortal spirit, that can not be suppressed; the voice within you that can not be silenced—all tell you of that work to do. How beautiful your lives might be made, ye who have power; do ye ever think of it? Look back along the life you have traveled, have you built any temples where simple goodness may worship? Have you planted here and there a tree that will live when you are gone, and yielding fruit as it is plucked, will call forth sweet memories of your sojourn here? Have you ever made your name a household word, or have you lived but to build houses and buy merchandise, and erect an altar and a temple and a monument for corrupting and perishing self? How are you to answer these questions when you stand up before the Omnipotent? Not then with a laugh or a sneer or a cold marble face, for the thousands of opportunities that you have murdered will rise up in that hour to condemn you.

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### THE SMOOT INVESTIGATION.

(The Florida Times-Union.)

In the Smoot investigation, while the witnesses for the protestants were being heard, the fact was developed that one or two plural marriages had been entered into in Utah during the last fourteen years. The fact was not admitted, but there was testimony to that effect whether true or false.

If true it means that the law against polygamy has been violated once or twice in fourteen years by some one of a quarter of a million people. If true the fact that more cases were not found shows that polygamy is dead. And the fact that some of the men who had contracted such marriages prior to the passage of the law against them had refused to repudiate their wives and children furnishes no conflict with the statement that polygamy is dead. These men are growing old and will soon pass away. If the objectionable custom passes away with them all will have been accomplished that anyone except a blind fanatic could have expected.

Those who have plural wives are subject to prosecution in Utah just as those who lead immoral lives in other states are. There is no reason to believe that the proportion of immortality in Utah is greater than elsewhere. If public sentiment in Utah is not prompt to prosecute it is only because the people there see that time is doing everything needed, and they have no personal spite against individuals.

Now it is stated by witnesses as credible as any who have appeared that the young Mormons are opposed to polygamy and that a plural wife since the ac-

ceptance of the law against polygamy is no more a wife under the rule of the Mormon Church than in the eyes of the law. Where is the reason, where is the Christianity of outsiders at a distance trying to visit punishment on individuals when the evil complained of is passing away without it?

When a woman who was taken in sin was brought before Jesus He said, "Let him who is guiltless cast the first stone." When the woman's accusers slunk away in shame He said to her, "Neither do I condemn thee. Go and sin no more." The men and women who are trying to drive from his seat in the senate a man on whose character not one spot has been found are rather followers of the crowd that brought the woman before Jesus to be stoned, than of the Great Master who said, "Go and sin no more."

For if polygamy is as rapidly passing away as the evidence for both sides shows it is, all that is desirable is already accomplished. The Mormons have withstood persecution and can withstand it again. The evidence already developed in the Smoot case is sufficient to prove that the prosecution of the case is really a persecution.

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### FAMILY COURTESY.

(Millennial Star, 1862.)

When we mingle in society we find that there are certain laws of courtesy which must be observed by all who would not make themselves disagreeable and their company undesirable. I do not allude to the stiffness of etiquette which binds the habitudes of certain circles in bonds, to step beyond which would be looked upon as an unpardonable departure from the usages of such circles; but, to that pervading influence of courtesy which the feelings, rights, and intelligence of every one should command from those with whom they associate. The favor solicited must be sought with a tone of respect toward those who may be requested to grant it, no matter how trivial it may be. Even the commonest question requires to be asked in politeness to insure a courteous response, and the answer given is acknowledged by the genial "thank you," indicative of the correct appreciation of courtesy possessed by those who receive the information. While if the question be asked in a gruff or surly tone of voice, the individual addressed may, to satisfy his own feelings of courtesy, tender a prompt and gentlemanly reply, but will receive the impression that the questioner was manifestly very illbred. This law of courtesy is necessary to insure good feelings in society, and they who fail to observe it, no matter what their position or wealth may be, are looked upon, and really are, rude and disagreeable. But, if its observance is requisite in general circles, where individuals meet and part to, perhaps, never meet again, or are in each others society only at occasional intervals, how much more necessary is it that it should be observed in the family circle, the members of which find themselves closely united and linked together for years by the holy ties of kindred and love. Kindred and love may palliate many offenses which would not be endured by those upon whom such bonds have no power, but, they are none the less offenses; and in the minor details, which go so far to make up the sum of life, where they are committed against the law of courtesy, they are doubly reprehensible; not only because they break a law binding equally upon all, but they wound the feelings, as

well, of those who have a right to look continually for the warmest and strongest marks of kindness and love from those thus carelessly trampling upon a right common to all. The petty irritations arising from this cause, though scarcely noticed, have a powerful tendency to undermine the strongest love, and sow dissention and misery where unanimity and happiness would ever reign; and the love thus weakened and undermined, though at times it may shine forth in all its primal lustre, as some of those traits are manifested which first called it into action, will give place to disregard, contempt, and sometimes even to hatred, embittering the lives and wrecking the happiness of those whose hearth and home should be the altar of love and the abode of bliss. This may seem overdrawn and the results magnified, but if many husbands and wives, whose lives are one continued scene of wretchedness, will look into their own hearts and scan with a careful eye their own actions, they will find that peace did not desert their homes in a day, but was a gradual work, and that a carelessness and contempt for courtesy towards each other gradually produced a feeling of repugnance for one another which has caused much of the "incongeniality of spirits" abroad in the world. Many men and women, when they become united in the marriage bonds, grow to look upon all the duties of life as so many things which they have "a right" to receive, and often seek to have these rights maintained regardless of the feelings of those from whom the duties are required; and in many cases the duties are performed without that charm of kindness and courtesy which gives them a nameless value in the eyes of those upon whom they are conferred. It is not the simple performance of a duty that gives its true value in the eyes of a husband or wife, but the mingled charm of courtesy and love with which it is accompanied throws around it an indescribable spell of endearment. How beautiful it is to see a family into which the courtesy of public life is carried and mingled with the love which cements in indissoluble bonds all the members of it. Where the husband greets the wife and the wife the husband in fondness, and with a tender regard to the feelings of each other; and where the parents extend the same degree of courtesy, ever regarding their relative positions, to the children, which will be most surely reciprocated by them, and this is all the relationships of life, at the family table, round the fireside, in the social conversation or in any other situation in which their constant communications might place them. This courtesy would deepen respect for each other, respect would strengthen love, and love would lend a charm to life and fill the home with happiness and bliss; and to the production of such a desirable condition of being courteous is ever an easily obtained and powerful auxiliary.—S. L.

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In sending subscriptions to the Journal *always* state whether it is a new subscription or a renewal.

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If you wish to please people you must begin by understanding them.—Charles Reade.

## MORAL LESSONS FROM THE BIBLE.

(The Florida Signal.)

And the Spirit of God came upon Zachariah the son of Jehoida the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that you cannot prosper? Because ye have forsaken the Lord, He hath also forsaken you. And they conspired against Him, and stoned him with stones, at the commandment of the king, in the court of the house of the Lord. Thus Joash the king remembered not the kindness which Jehoida his father had done to him, but slew his son. And when he died he said, The Lord look upon it, and require it. (Second Chronicles 24:20-22.)

This is a sample of the persecutions against the righteous persons in all ages of the world's history, and probably not a single one was less excusable than this one. Persecution is one of the most awful crimes that has been allowed to exist in the world. Wicked and criminally inclined men conspire against the just, as in this instance. The spirit of persecution is not based on common sense, righteousness nor wisdom, but seems devil inspired and a species of fanatical craziness. No real Christian will ever engage in persecution nowadays, when the light of past history is before us. Think of the many noble characters who have been subject to persecution, whose lives were a benefit to the world. It is strange that in these latter days hell deserving wretches can be found who are willing to engage in the crime of persecution. The Constitution of the United States is against it, but even in this country there are persecutors. People who go against the vices, follies, crimes and political corruption of the day are more or less subject to persecution. The Mormons are persecuted and are not allowed their constitutional right of the freedom of speech in some places, where they are not allowed to preach, the sinners belonging to other churches leading the mob generally. The Puritans left England on account of persecutions, but after they had settled in New England they themselves began to persecute Quakers. Persecution is interference with the rights of others, and persecutors who would kill others on account of advocating what they deem to be for the welfare of the human race ought to be put to death themselves. The world has had enough of the sin of persecution, and it ought to be absolutely put down in this progressive age.

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 REVIEW.

During the month of December the weather has been quite unfavorable in many parts of the field, which has hindered the work to some extent. (Heavy storms in Water Valley, Mississippi, have caused some of the Saints to lose some of their property.) However, the elders have been awake to their duties and have availed themselves of every opportunity to spread the Gospel. In Van Burnen County, Tennessee, the elders have been able to do a great deal of preaching. Several churches have been thrown open to them and choirs furnished for their services. School houses, too, which heretofore have been closed against them have been accessible, and many well attended meetings have been held. At Darbun, Mississippi, a Sunday School was organized by Elders Ezra T. Hatch and G. A. Prescott. At the present time the health of the brethren is good, there being only three or four mild cases of sickness in the field, which are receiving every attention possible. The death of Elder Hokanson, the details of which appear elsewhere in this number, came suddenly

and unexpectedly, the news of which was received with deep regret by us all.

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#### OBITUARY.

"Greater love hath no man than this, that a man lay down his life for his friends." Eleven months ago Elder William E. Hokanson, of Freedom, Wyoming, accepted a call from the Prophet of the Lord to go into the world and declare the Gospel of Jesus Christ. He knew not when he bade his loved ones good-bye, how much or what it would cost him to deliver this message. But it mattered not to him. He knew that he was called of God; he knew that Joseph Smith was a prophet of the Lord; he knew that the Gospel of Jesus Christ is true;—that there is no salvation for any man without it; and that it is God's will that it shall be carried to every kindred tongue and people. With this testimony burning within his breast and with his heart overflowing with love for his fellow men, he meekly embarked upon his mission of peace, good will, and salvation. He trusted in God his eternal Father, having faith in His mercy and justice, and feeling that even though his life be required on the altar of sacrifice, yet he would not murmur, he would not complain. "Thy will, oh God, not mine be done" was the motto of his heart and the sentiment of his soul—and thus he died.

Elder Hokanson was taken sick January 3d at the home of Brother and Sister E. C. Rolph, at Foxport, Kentucky. The apparent cause of the trouble was a small boil in the nasal passage, which for several days gave no cause for alarm. About the 13th the irritation and swelling had extended over one side of the face, closing the eye and causing considerable pain. Brother and Sister Rolph, and his companion, Elder P. A. Larson, did everything they could to relieve the pain and to supply his wants, but he gradually grew worse until on Saturday the 14th he became unconscious and a doctor was called. His treatment, like everything else, was of no material benefit. Sunday the physician came again but there was no change in his condition, and on Monday morning at 2:45 o'clock he died. The cause being, as pronounced by the doctor, blood poison and erysipelas. Everything that kindness, consideration, and medical aid could do was done to save his life but all in vain. His life's mission was ended here and he was wanted on the other side. Elder A. J. Aagard, President of the Kentucky Conference in which Elder Hokanson was laboring, was at once notified and came immediately to the assistance of Elder Larson. Upon his arrival the body was embalmed and taken to Louisville where President Ben E. Rich and Elder Fred J. Heath awaited the arrival of the two brethren from Foxport. Elder Larson was released to accompany the remains to its destination and on the evening

of Wednesday the 18th he started upon the sad and lonely journey home.

Elder Hokanson was faithful and energetic in his work. He was humble and prayerful before the Lord, he trusted in His promises and endeavored to do His will. He was congenial and affable with his companions and was loved by all who made his acquaintance. And even during his illness, when one is usually cross and fretful, his companion said of him: "He was patient and sweet tempered." Not one complaint did he offer, not one murmur did he make, but he bore up nobly and manfully under his cross and sank quietly and peacefully away into a well-earned rest, to be crowned by his blessed Redeemer and to mingle with the elect of God, among whom there was no doubt one, whose face beamed with gladness and surprise, whose heart throbbed with satisfaction and joy, and whose arms were opened in tenderness and love to receive her son—his mother. God bless his father, and all his kindred who are left to mourn his loss, and may they all feel that his work here was ended and that his departure was but another call to perform another mission in the kingdom of the Savior of the world.

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Sister Virginia Prescott, of Kissimmee, Fla., writes us a very sad letter telling us of the death of her brother, Silas W. Brother Prescott has been a very faithful Latter Day Saint and departed this life with a clean record. Truly it can be said of him, "He has fought a good fight, he has finished his course, he has kept the faith," all of which have earned for him a crown of righteousness from the hands of the Lord. Last June Sister Prescott lost her mother, and now within two weeks she has been called upon to suffer the loss of her brother Silas, a sister and a nephew. We truly sympathize with our bereaved sister and pray the Eternal Father to bless and comfort her in this hour of trial and sorrow.

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Sister Mary Ellen Dunn, of Paris, Mississippi, died the 2d inst. Sister Dunn has been a member of the church since 1896. She has been full of faith and hope, has always trusted in the Lord and lived the life of a true and devoted servant of the Master. A faithful husband and five little children survive her, for whom the hearts of the Saints and the Elders go out in sympathy and prayer for their comfort and consolation.

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#### RELEASES.

P. A. Larson, Kentucky.

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#### ARRIVALS.

Moroni Winterton, Charleston, Utah; assigned to Georgia.  
 O. P. Callister, Blackfoot, Idaho; to Middle Tennessee.  
 E. D. Buchannon, Venice, Utah; to Kentucky.  
 B. E. Stone, Salem, Utah; to Virginia.  
 G. S. Kennington, Afton, Wyoming; to Mississippi.  
 Leonard W. Ogden, Richfield, Utah; to Georgia.

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The thirst of desire is never filled nor fully satisfied.—Cicero.

*Report of Mission Conferences for Two Weeks Ending January 21, 1905.*

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour. Sub.	Deseret News Subscriptions
D. B. Foulger .....	Alabama .....	18	799	214	38	209	4	716	31	32	23	37	541	...	1	.....	1	1	1
F. J. Sorensen .....	East Tenn. ....	16	685	21	19	301	25	686	52	5	15	46	419	11	.....	.....	1	1	1
J. W. Golightly .....	Florida .....	22	1076	1046	25	269	18	491	24	2	16	27	549	4	.....	.....	1	1	1
W. S. Rust .....	Georgia .....	20	898	246	84	371	38	622	41	3	12	55	834	1	.....	.....	1	1	1
A. J. Aagard .....	Kentucky .....	10	714	800	182	235	12	915	62	2	20	44	650	4	10	.....	2	1	1
Elmer Kimber .....	Mid. Tenn. ....	15	590	82	34	203	41	605	32	1	23	28	280	.....	.....	.....	.....	.....	.....
Wm. Harris .....	Mississippi .....	18	711	732	49	320	14	606	24	8	32	25	671	.....	1	.....	2	3	3
L. W. Johnson .....	N. Carolina .....	20	706	33	71	336	60	612	32	1	28	21	420	.....	.....	.....	.....	.....	.....
C. A. Wright .....	Ohio .....	20	889	482	926	396	.....	1300	128	5	92	81	1655	.....	.....	.....	.....	.....	.....
E. S. Davis .....	S. Carolina .....	19	833	272	58	371	13	421	35	.....	25	30	717	4	.....	.....	1	2	2
A. F. Jeppson .....	Virginia .....	21	909	68	60	181	42	1501	71	3	15	24	397	3	.....	.....	.....	.....	.....

**EBENEZER GRAY.**

(St. Joseph Gazette.)

He thought he was a Christian—  
Did old Ebenezer Gray.

He never missed church meetings  
And was always glad to pray.  
He did not let religion

Hurt his business through the week,  
But on a Sunday morning  
He was righteous like and meek.

He used to have a manner  
That would make a clown feel  
"blue;"

He used to chill his neighbors,  
And his home was chilly, too.  
But in the church on Sunday  
You could never find him late,  
And when it came to rooting  
In religion, he was great.

He used to skin all comers  
Through the week, and liked the  
game;  
Yet claimed to run his business  
In the Master's holy name.  
He never let the doctrine  
Used on Sunday, understand,  
Affect upon a week day,  
Any deal he had on hand.

Some people called him "brother,"  
And great numbers called him  
names.

The latter people being  
Those who fathomed all his aims.  
He died in proper season—  
Crossed unto another shore—  
And this is what St. Peter  
Told the fellow at the door:

"While you were good on Sundays,  
Through the week, Eb, you were  
tough;  
Hence, when I speak your sentence,  
Do not think that I am rough.  
Now you can spend your Sundays  
Here in heavn very well,  
But week days, Ebenezer,  
We're going to give you—"

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*"We believe that every man should be honored in his station: rulers and magistrates as such, being placed for the protection of the innocent, and the punishment of the guilty; and that to the laws, all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker."*—JOSEPH SMITH.

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## THE MORMON SPIRIT OF LOYALTY.

(Paragraphs Taken From a Sermon Delivered by Brigham Young, Feb. 18, 1855.)

To accuse us of being unfriendly to the government is to accuse us of hostility to our religion, for no item of inspiration is held more sacred with us than the Constitution under which she acts. The government of the United States has never engaged in a crusade against us as a people, although she has remained silent, or refused us, when appealed to for redress of grievances. She has permitted us to be driven from our own lands, for which she has taken our money, and that, too, with her letters patent in our hands, guaranteeing to us peaceable possession. She has calmly looked on and permitted one of the fundamental and dearest provisions of the Constitution to be broken; she has permitted us to be driven and trampled under foot with impunity. Under these circumstances what course is left for us to pursue? I answer that, instead of seeking to destroy the very best government in the world, as seems to be the fears of some, we, like all other good citizens, should seek to place those men in power who will feel the obligations and responsibilities they are under to a mighty people; who would feel and realize the important trusts reposed in them by the voice of the people who call them to administer law under the solemn sanction of an oath of fidelity to that heaven inspired instrument, to the inviolate preservation of which we look for the perpetuity of our free institutions. It should



be the aim of all good citizens, and it is our intention and design as a people, to promote virtue, intelligence and patriotism, and when any person seeks to invade our virtue, by sowing the seeds of corruption and vice, and, when rebuked therefor, assails our rights and patriotism, as has universally heretofore been done, he exhibits before this people his own depraved heart.

I believe it is legal to exercise all the power and influence which God has given me for the preservation of virtue, truth and holiness; and because we feel sensitive upon points such as these, should it be construed that we are enemies to the Federal Government? Our history proves that for such things we have been persecuted even unto death, but this deters me not. I would rather have God my friend and all the world enemies than be a friend with the world and have God my enemy; and in this view of the case the government should also be our friends, for assuredly in the preservation of virtue, morality and intelligence, she may look for the perpetuity of her free institutions, and the preservation of her liberty. And in the moment of her disregard of these principles when wickedness and sin can run riot with impunity, and not moral influence and force enough be found in the people to check it, and walk it under foot, then may she reckon on a speedy downfall. When moral obligations cease to exert an influence, and virtue hides its face, and the unblushing effrontery of sin and foul corruption takes its place, then may the nation consider there is danger. "When the wicked rule the people mourn."

Why should tests of patriotism to the government be required of this people more than of any other community in the States and Territories? Would it not be considered insulting and abusive in the highest degree, by any other community in the government, to be thus subjected and humiliated? Cannot the people and the government perceive in us as a people, industry, sobriety, order and well-regulated society; also a general diffusion of knowledge and dissemination of moral principle? And do they not know that these are the unmistakable signs and fruits of virtue, truth, love of our country, and high regard for her institutions? And do not such views, feelings, practices and principles emanate from a pure and undefiled religion, a high sense of faith, practice and obligation unto Christ our Lord, and his revealed will unto us? Does our doctrine, containing such views, sentiments and practices, and exercising so genial influence upon society; or, in other words, does our religion disqualify us from being faithful, good and patriotic citizens of the American government? Have the American people so far gone astray and wandered from the light and power of the Gospel, that they can not understand, recognize and appreciate the savory element of religious influence, high tone of morality and exemplary

practice of virtuous and holy principles? If so, then indeed have the degenerate sons of worthy and patriotic sires well nigh spent their substance, and are preparing to subsist on husks with swine.

### WITNESSES FOR CHRIST.

(By ELDER NEPHI ANDERSON, in *Millennial Star*.)

One of the stock arguments against the divinity of Christ is that His teachings are not original with Him, but that He simply gathered and readjusted the teachings of the heathen nations around Him.

Quite recently, August 29, 1904, the newspapers had the following telegraphic communication from Chicago, U. S. A.:

"Tracing the greatest truth of the Christian religion to an origin in the beliefs of heathen nations, and expressing the opinion that many of the writings of the Bible are not inspired products of their attributed authors, Professor John Pentland Mahaffy, governor of the University of Dublin, has delivered the convocation sermon to the University of Chicago graduating class in Mandel hall.

"Dr. Mahaffy used for his subject, 'What Does Christianity Owe to the Jews?'

"The doctrines of the trinity and the incarnation were imported from primitive peoples," the speaker said. "The trinity comes from the documents of the Egyptians and Indians, and the incarnation from Buddhism. It is remarkable that the notion of sacrifice appears not only in the religions of all civilized nations, but also in the lower races, commonly called heathen and primitive, and whose notions of religion were very crude.

"Christianity is not a new thing, but it is the gathering of all the great truths and the weaving of them into the glorious texture of Christian faith."

The lecturer expresses the opinion of many people on this subject. Mrs. Besant, the theosophist, claims that "All that is fair and beautiful in Christian morality had been taught in the world ages before Christ was born." The Chinese come with their Confucius, who proclaimed the golden rule in almost the identical form as it is found in the New Testament. "The good man loves all men. All within the four seas are his brothers. Love of man is chief of all the virtues," are sayings from the Chinese.

Believers in Buddhism present a long list of quotations from Buddha, which they claim was appropriated by Jesus. As samples the following are given:

"Hatred does not cease by hatred at any time. Hatred ceases by love. This is an ancient law. Let us live happily, not hating those who hate us. Among men who hate us let us live free from hatred. Let us overcome anger by love. Let him overcome evil by good. Let him overcome the greedy by liberality; let the liar be overcome by the truth. Let him speak the truth, let him not yield to anger, let him give when asked, even from the little that he has. By these things he will enter heaven. The real treasure is that laid up through charity and piety, temperance and self-control; the treasure thus hid is secured, and passes not away."

In speaking of the religion of the Hindus, at the Parliament of Religions, held in Chicago in 1893, the Rev. M. Slater, from India, said: "The idea of the need of sacrificial acts is ingrained in the whole system of Vedic Hinduism. A sense of original corruption has been felt by all classes of Hindus, as indicated by the prayer: 'I am sinful, I commit sin, my nature is sinful. Save me, O thou lotus-eyed Hari, the remover of sin.' The first man after the deluge, whom the Hindus called Manu and the Hebrews Noah, offered burnt offering. No literature, not even the Jewish, contains so many words relating to sacrifice as Sanskrit.

"The secret of the great importance attached to sacrifice is to be found in the remarkable fact that the authorship of the institution is attributed to 'Creation's Lord' himself, and its date is reckoned as coeval with the creation. The idea exists in the three chief Vedas and in the Brahmanas and Upanishads that Prajapati, 'the lord and supporter of his creatures'—the Purnsha (primeval male)—begotten before the world, becoming half immortal and half mortal in a body fit for sacrifice, offered himself for the devas (emancipated mortals), and for the

benefit of the world, thereby making all subsequent sacrifice a reflection or figure of himself."

Centuries before Christ Grecian philosophers taught many sublime truths. Socrates and Plato advanced many doctrines that the Christian can accept. "It is not right to return an injury." "Holding the soul to be immortal and able to bear all good and evil alike, we shall always persevere in the road that leads upward," are sayings credited to Plato. From the Persian we have: "Do as you would be done by." "Immodest looks are sins. To think evil is to sin." "In always doing of good works be diligent, that it may come to thy assistance in the heavens."

The Jews claim that all necessary truth is contained in the Old Testament and the Talmud. "Whosoever is quick in forgiving, his sins shall be forgiven." "With the measure with which a man measures, men will measure to him," are samples from the Talmud, which book also contains parables very much like those which Christ spoke.

At first glance, all these quotations from sources prior to the Christian era, seem to support the claims of the infidel, but a closer examination into the facts will prove that instead of being witnesses against Christ, they are among the strongest witnesses for Him. Christian writers have met the unbelievers' arguments that truth is eternal and the same, whether presented by Buddha, or Moses, or Christ; and the fact that Jesus necessarily repeated some of these moral principle, does not disprove His claim to the divine Being that He was. Whittier writes:

"In Vedic verse, in dull Koran  
Are messages of good to man;  
The angels to our Aryan sires  
Talked by the earliest household fires;  
The prophets of the elder day,  
The slant-eyed sages of Cathay  
Read not the riddle all amiss  
Of higher life evolved from this,  
Nor need it lessen what He taught,  
Or make the Gospel Jesus brought  
Less precious that His lips retold  
Some portion of the truth of old  
Confirming with His own impress  
The common law of righteousness."

But the full explanations of these seeming anachronisms has not been arrived at by most Christian writers on this subject. Some have presented it, but more in a suggestive manner than in plain statements. One writer puts it in this way:

"What theory will cover these facts as well as the doctrine of a 'primitive revelation?' If we admit on the authority of the Bible that God revealed Himself originally to man, the knowledge of the divine attributes and functions possessed by the ancient Hindus would be a reminiscence." "Two things are evident: that the higher we push our enquiries into the ancient religion of India, the purer and simpler we find the conception of God, and that in proportion as we come down the stream of time the more corrupt and complex it becomes." Along this same line of thought a Jewish writer points out that the traffic which once existed between Phoenicia on the west and China and India on the east, brought Jewish doctrine eastward, so that Jewish thought had its influence on the Oriental faiths. "There is a legend," says the writer, "that, when Adam and Eve were turned out of Eden, or earthly paradise, an angel smashed the gates, and the fragments flying all over the earth are the precious stones. We carry the legend further. The precious stones were picked up by the various religions and philosophers of the world. Each claimed and claims that its own fragment alone reflects the light of heaven, forgetting the settings and incrustations which time has added."

Let us consider, then, this thought of a "primitive revelation," and carry it out to a definite conclusion. Christ, when He came in the meridian of time, spoke "as one having authority and not as the scribes." He did not go about seeking the truth from men; rather the truth sprang from Him as water from a fountain. As a boy we find Him in the temple with the learned, grey-haired doctors of the law, and His explanations and comments were so startling that *He might have been the*

*Author of the law!* He does not hesitate, He is not confused, He knows whereof He speaks. Every word, every act, bears the stamp of authority.

At the feast of Cana "The conscious water saw its God and blushed"—and the water was turned into wine. He feeds thousands with a few loaves and fishes. He commands the waves of the sea to be calm, and He is obeyed. He heals the sick. He raises the dead to life again. "I lay down my life, that I might take it again." He says, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again"—and He proves His assertion by allowing wicked men to slay Him. He is laid in the tomb, and on the third day He rises again to life and immortality.

Who is this Being, and how is all this explained?

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by Him; and without Him was not anything made that was made.

"In Him was life; and the life was the light of men."

" \* \* \* And the word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth."

This, then, is the secret, that Jesus Christ is the Lord of life, the Creator of the heaven and the earth and all things that in them are. He is the Alpha and the Omega. "He comprehendeth all things, and all things are before Him, and all things are round about Him; and He is above all things, and is through all things, and is round about all things; and all things are by Him, and of Him, even God, for ever and ever." "The sea is His, and He made it; and His hands formed the dry land." "He hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

Christ was before Plato, before Confucius, before Buddha, before Abraham, before Adam. He was the Light by which they all came into the world, and the Light that quickened their understandings and made them to see the truth. He revealed to men, even to Adam in the beginning, the eternal principles of the Gospel. And so also was this Gospel taught to Abraham and to the children of Israel. Paul says, "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud and all passed through the sea.

"And were all baptized unto Moses in the cloud and in the sea.

"And did all eat the same spiritual meat;

"And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them (or went with them); and that Rock was Christ."

The Prophet Nephi also bears witness to this fact. He says: "And the God of our fathers who were led out of Egypt, out of bondage, and also were preserved in the wilderness by Him; yea, the God of Abraham and of Isaac, and of Jacob, yieldeth Himself, according to the words of the angel, as a man, into the hands of wicked men to be lifted up," etc. (1 Nephi xix:10.)

The Book of Mormon also tells more plainly that the doctrines of Christ were preached to men in different ages of the world. Moroni writes as follows, speaking of God's dealings with the ancients:

"And behold, there were divers ways in which He did manifest things unto the children of men, which were good; and all things which are good cometh of Christ."

Alma, also, in speaking of the creation, the fall of man, and the plan of redemption prepared by God, bears this testimony (Alma xii.)

"And after God had appointed that these things should come unto man, behold, then He saw that it was expedient that man should know concerning the things whereof He had appointed unto them;

"Therefore He sent angels to converse with them, who caused men to behold of His glory.

"And they began from that time forth to call on His name; therefore God conversed with men, and made known unto them the plan of redemption, which had been prepared for the foundation of the world; and this He made known unto them according to their faith and repentance, and their holy works; \* \* \*

But God did call on men, in the name of His Son (this being the plan of re-

demption which was laid), saying, If ye will repent, and harden not your hearts, then I will have mercy upon you, through mine only begotten Son."

Nephi, in speaking of this subject, says, in the eighth chapter of Heleman :

"And now, behold, Moses did not only testify of these things, but also all the holy prophets, from his days, even to the days of Abraham.

"Yea, and behold, Abraham saw of His coming, and was filled with gladness and did rejoice.

"Yea, and I say unto you, that Abraham not only knew of these things, but there were many before the days of Abraham who were called by the order of God; yea, after the order of His Son; and this that it should be shown unto the people a great many thousand years before His coming, that even redemption should come unto them."

These quotations are significant as showing that the doctrines of Christ were taught to men in the early ages, even before the times of Abraham. This, then, accounts for the truths of the Gospel and the teaching of a Redeemer being found among all nations. These principles had a common origin, but having come down to us through various sources and the ignorance and superstitions of the nations, they have partaken of the corruption through which they have passed; and yet they shine out as gleams of divine truth amid the night of error.

The Word which was in the beginning with God, and which was God, came to the earth and was made flesh. Had the truths which He enunciated not been in harmony with the truth of all ages, there might have been doubts of His divinity; but the fact that Christ's teachings did not come in conflict with any truth known to have been taught by the wise men of all nations, simply shows that the Source of life and light and truth did not contradict Himself. Therefore, the wise sayings of all times and nations are witnesses for Christ.

### THAT INVESTIGATION.

(*The Utah Pioneer.*)

The proceedings before the Senate committee on privileges and elections, which were begun ostensibly for the purpose of determining Senator Smoot's eligibility, have departed so far from their legitimate trend that he finally figures as merely an incident in the hurly-burly. It has, in fact, been admitted that an investigation relating solely to his eligibility would be too circumscribed to be satisfactory to the preachers and screechers who started the business and are egging it on, and so the Senator, while still the object of blind vindictiveness, is practically sidetracked in order that the organization of which he is a member can be pulled at, harried and worked up once more. This alone would not be so objectionable, as unfair and unwarranted as it is, if the proceedings were restricted to anything like recognized rules and those who are made witnesses of were given the rights and privileges usually granted. Instead of this, it is what might be called a wide-open affair, limited only by the satisfaction of its conductors' caprice, curiosity, and in some cases insolence. Sometimes the characteristics are those of melodrama, at others opera bouffe is the prevailing feature. A dozen or more men are permitted to exhaust their ingenuity and sometimes spite upon one witness, a thing that would not be tolerated in a court of justice for a moment, and questions are asked which are not only irrelevant, but undoubtedly have in view the confusing and annoying of those who are questioned, while amusing or otherwise gratifying the questioners. In fine, every member of the committee and every lawyer (excepting those for the defense) does as he pleases, asks any question that enters his head, and the luckless witness is made to understand that having entered there, he left hope behind. Is it any wonder that those who are sought for by the United States marshal do not rush frantically into his arms and crave the privilege of being insulted, contemned and figuratively trodden upon?

Some of the sittings of the committee have been characterized by such proceedings as would have been disgraceful in a police court. Take, for example, the "examination" of George Reynolds as to the revision of the Manifesto, which, according to accounts, was greeted with ribald laughter and such coarse jeering as are seldom met with outside a low-down beer joint. "The place was a continual uproar," the dispatch said. No doubt of it. The materials were there to do it with; a lot of men,

chosen to their positions presumably because of their learning and dignity, concluded to have a high old time at the expense of a defenseless victim and they had it, that's all. Now suppose at this point we make a brief digression for the purpose of ethically considering this phase of the situation.

"The grave and reverent" inquisitors had in view the holding up to ridicule of either the Manifesto itself or the revision of it, perhaps both. The idea of anything emanating from the Almighty being susceptible of improvement by man! This was the point sought to be made by them by means of derisive questioning and suggestive allusion, at times amounting to coarseness, if not blasphemy. It goes to show that all the bigoted and short-sighted schemers are not outside the United States Senate. Do they know of anything comprehended by the ordinary faculties that cannot be improved by the hands and brains of mankind? If they will turn aside from the giddy whirl of continuous pastime long enough to give a thought to serious things, it may occur to them that inspiration is a reality, that, in fact, every thought is an inspiration from one or the other of two widely different sources; but it by no means follows that the working out of the thing which the individual is impelled to bring into being is made plain. George Stephenson was inspired to construct the greatest mechanical evangel in all the world's career, but his own hands fashioned the details from the promptings of a mind which the Lord had given him, but which his parents and himself had cultivated. The child comes upon the earth as a gift from above, but it comes unclad, and human hands must place human clothes upon its body to make it presentable. Is this a reproach upon the Great Author, this adding to and improving upon His Work? The Declaration of Independence was an inspired document; inspiration breathes out from every sentence, and immortality is its undoubted attribute; yet as it came from the pen of Thomas Jefferson it contained misspelled words and its syntax was faulty in places; was it impious to make the necessary corrections, occurring through either lapses of memory or faultiness in the worldly education of the inspired writer? But here—here is the greatest consideration of all: Undoubtedly every member of the Senate committee is a Christian, as Christians go, and for fashion's sake if for no other will admit that the Bible is the Word of God; yet every now and then some man-made "divines" with the aid of human attainments get together and proceed to eliminate, explain, soften up, tone down, expunge, alter, reconstruct, and, in general *revise* that sacred volume! Why don't you offer objection? Why not have those sacreligious pretenders brought before you and riddle them with your volleys of coarse wit and cheap buffoonery? And in spite of all this improving, adding to and taking from the inspired sayings of the Bible, it still contains some pretty bad grammar and spelling, and a good deal of it. Don't you see what a lot of fun you are missing by focusing your inquisitorial genius so intently upon the poor Mormons that you overlook the bigger game nearer home? Will you now do a little answering yourselves, you political pettifoggers?

To return: Men and women in poor health have been dragged across the continent and in the more trying climate in which they all at once found themselves have become more feeble and the announcement of this fact, although fortified with a physician's certificate, has brought no commiseration for the hapless victim, but rather the feeble-minded paragrapher has made it the subject of brutal quips. The women who have been brought before the committee have been treated in accordance with their testimony; if it was the kind wanted their experiences were not so rasping, otherwise but little leniency was shown. No privileged communications, such as a layman may receive from or impart to his priest or a client may make to his attorney and both be respected, were recognized in the smallest measure. Mutual vows shielded by the personal honor of the makers were ruthlessly torn from them and banded about like verbal shuttlecocks. Even the underwear of the hounded Senator was brought into the "evidence" and the matter subjected to clownish leers and insinuating queries. The recital alone is disgusting, what must the thing itself have been?

All this is to gratify a lot of sensation-breeders in skirts and "reverends" who, if they were sincere in their desire to accomplish genuine reforms and were not saturated with intolerance, could find a thousand times more material to work upon without having to reach out across the wide West for it. Besides, absolutely nothing but sensation and antagonism are being gained by this raid. Nothing as to doctrine or practice has been developed that was not charged and either substantiated or demolished years ago. It is threshing cut old straw that has been so long exposed to the elements that it is decayed and noisome.

# ELDERS' JOURNAL.

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FEBRUARY 15, 1905.

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## EDITORIAL.

### TO THE ELDERS.

We are called by the authority of God to represent Him and His Son Jesus Christ in the world. Our commission is to preach the Gospel of salvation unto the children of men, for which purpose we have been blessed and authorized by the priesthood of the Almighty. We are, therefore, representatives of the throne of heaven—ministers of the laws that appertain thereunto which will save mankind from the powers of darkness and exalt them in the kingdom of our Father. This is our calling, and what a mighty one it is! In view of the great responsibility reposed in us as servants of the lord, we must bear in mind that our conduct and our appearance should be in harmony with our mission. Godliness—the embodiment of everything that is pure, clean and holy—is the altar at which we would have all men to worship, and we, ourselves, as teachers and leaders must stand as examples before the people, for they regard us as the products of the influence of the doctrine we teach, which is perfectly right and just. Therefore, brethren, let us be particular about our habits and our appearance. We know that those of you who are traveling about in the field have not the best facilities for bathing or for keeping your clothes pressed, but you should not grow negligent in attending to these matters of health and neatness as often as opportunities—self-made or offered—will permit. Your personal bearing and your appearance are, in the estimation of a great many people, your credentials. By them you are judged, and so also are the principles you teach and the Church you represent; with them you make a good or a bad impression and consequently help or hinder the work accordingly.

The shoe and the clothes brushes should be utilized at least once a day—or oftener, for that matter, if the circumstances require. Care should be exercised in the selection of ties and shirts that the whole attire may be neat and modest, and in keeping with the divine calling you have espoused. Never forget your dignity, for remember you bear the holy priesthood of the Son of God; that you are special witnesses of the Lord Jesus, and that you represent His Church and His people; therefore, be dignified. We desire by spring to establish a uniform dress for all the elders, and have or-

dered tailor-made suits for that purpose. The cloth is a beautiful dark color, medium weight and serviceable; the coats, sack-shape and strictly up to date in every particular, making the clothes suitable either for field or home service.

Another thing: In districts of contagion, smallpox particularly, be very careful and discreet, and should you contract the disease, notify the quarantine physician at once, and take every precaution to prevent the spread of the sickness by getting located promptly and remaining isolated. Don't thoughtlessly expose any one or fail to live up to the law governing this matter.

Now, in conclusion, we praise your faithful labors and the good work you are doing and pray the Lord to bless you with wisdom in all things, that you may be prepared to successfully perform your duties and be equal to the responsibilities resting upon you as messengers of the everlasting Gospel of the Lord Jesus.

### CONSEQUENCES OF TRANSGRESSION.

(By GEORGE Q. CANNON, 1856.)

Among the truths brought to light by the revelation of the Gospel of Jesus Christ, one has been clearly proven in these days,—that the man who practices iniquity cannot long maintain a standing in the Church of God. Men may obtain light and intelligence,—may have the heavens opened to their view and enjoy the visions of eternity; may have seen the lame leap as a hart and the blind restored to sight, through the exercise of faith and the power bestowed upon the servants of God; yet, after having witnessed and been the participants in all these blessings, if they pursue a course of wickedness, they will, sooner or later, fall into such darkness that truth and its accompanying blessings will no longer have any attractions for them, and they will be ready to forsake the Church of God, which they formally prized so highly, and use all the influence in their power to oppose it. Many are surprised that this should be the case—that those who have been zealous in propagating truth among mankind, should, afterwards, become so embittered against it; and they are ready to believe, because they are dissenters from the “Mormons”—a people who make great pretentions to knowledge relative to the truth of their system—that it must be a system of delusion and fraud, and that these dissenters are dupes, who have just arrived at a knowledge of the imposition. Because men have been in possession of knowledge, and have experienced much of the goodness and power of God, it does not necessarily follow that they will always be in possession of the same feelings, irrespective of their actions. Lucifer, the son of the morning, holding power and authority, blessed with knowledge and experience, fell into transgression,



and became an angel of darkness, opposed to the Almighty and to all those who keep His commandments; and it is but reasonable to suppose that, if he could fall by indulging in sin, man, also, by taking a similar course, must be visited by similar consequences. The antagonism Lucifer manifests against the work of God, is the same feeling that those who follow in his steps will have, in a less degree, towards that work whenever it is established upon the earth. This spirit of antagonism and persecution is a peculiarity that will always attend the Church of God, in every age, and men will not rest contented unless they are devising some scheme to shed the blood of those who are engaged in its establishment. Especially is this the case with those who, themselves, have been partakers of the blessing following obedience to the commandments of God, but who have taken a course to forfeit them through their transgression. The light within them has become darkness, and how great is that darkness! The fact that there are dissenters from the "Mormons" is no evidence, then, that they are dupes, or that this system is an imposition, for, were there no dissenters from it, it would be a strong evidence—so long as it is admitted that the people are liable to transgression—that it was not of God, as He could not, and be consistent, look upon sin with any degree of allowance.

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### RAYS OF LIVING LIGHT.

(By APOSTLE CHARLES W. PENROSE.)

(Ray No. 4.)

The gift of the Holy Ghost is the greatest boon conferred by God upon man in the flesh. It is "the anointing from above which teacheth all things." It is the "abiding witness" of the Father and the Son. It is the spirit of revelation. It guides into all truth, brings things past to remembrance, makes manifest present light, and shows things to come. Without it no man can know God and Jesus Christ whom he has sent, nor can he say truly and without doubt that Jesus is the Lord. Its reception is the fourth step or principle in the Gospel of Christ. The preceding principles, namely, faith, repentance, and baptism for the remission of sins, have been explained briefly in the foregoing tracts of this series. After the baptism or birth of water comes the baptism or birth of the Spirit.

This gift from God is conferred by the laying on of the hands of men called of God and endowed with authority to perform this sacred ordinance. No man of himself and in his own name, however learned, experienced, or wise, can bestow this great gift upon others. He might lay his hands upon them, but they would not receive that Spirit. It proceeds from God alone. He will honor that which is performed according to His directions by His authorized servants. The reception of the Holy Ghost as an endowment or gift from God is essential to salvation. The natural light or inspiration given at birth to all humanity is not equal to it. That is the common heritage of humanity, but the gift of the Holy Ghost is a far higher and greater bequest from Deity, and is given only to those who obey the Gospel, and in the way that God Himself has appointed.

That the gift of the Holy Ghost is conferred by the laying on of hands, and that this is the Gospel method, is clearly established by the New Testament. In the 8th chapter of the Acts of the Apostles an account is given of the ministry

of Philip, in which the following occurs: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." "Now when the Apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost. For as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus. Then laid they their hands on them and they received the Holy Ghost. And when Simon saw that through laying on of the Apostle's hands the Holy Ghost was given, he offered them money, saying, give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost. But Peter said unto him, thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." (Verses 12-20.) In the 19th chapter of the Acts of the Apostles it is related that Paul found some disciples in Ephesus who had not been properly baptized. He gave them necessary instructions, and we read: "When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them the Holy Ghost came upon them, and they spake with tongues and prophesied. And all the men were about twelve." The ordinance of the laying on of hands is enumerated among the "first principles of the oracles of God," and one of the foundation "doctrines of Christ," in Hebrews V; 12, and VI; 2, Paul exhorted Timothy, "Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands." (2 Tim. 1; 6.)

These quotations are sufficient to show the order of the Gospel as taught by the Apostles of Jesus Christ, who received their instructions and authority from Him, and who all preached the same doctrines and administered the same ordinances wherever they went. The departures therefrom that are witnessed in modern times are the work of uninspired ministers, unauthorized of God, and should be rejected by the honest seeker after religious truth.

The Holy Ghost is the same in all ages and among all peoples. Its effects are also the same. In the days of the early Christian Church the fruits of that Spirit were enjoyed by the members. They are thus described by the Apostle Paul: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." (Gal. V; 22, 23.) "But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gift of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." (1st Cor. XII; 7-11.) Paul exhorted the Saints to "Follow after charity and desire spiritual gifts, but rather that ye may prophesy," and after explaining his reasons for this instruction he concluded, "Wherefore brethren, covet to prophesy, and forbid not to speak with tongues." (1st Cor. XIV; 39.)

The absence of these gifts and manifestations of the Spirit in the various religious sects at the present day is attempted to be accounted for by the airy excuse: "They are all done away, and are no longer needed." Yet they were part and parcel of the Gospel of Jesus Christ, and incorporated in the Church—the body of Christ—as some of its members. "Every tree is known by its fruits." If the spirit that animated the Church of Christ in the Apostolic age inspired the churches of the 19th century, would not the same fruits be brought forth by it, and enjoyed today? Has the Spirit of God changed? Or have not men changed the ordinances and institutions of heaven, and built up churches and promulgated doctrines of their own? But the advocates and apologists of sectarian theology will quote: "Charity never faileth, but whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge, it shall vanish away." (1st Cor. XIII; 8.) Why do they not continue the quotation, and give the succeeding verses which form an integral part of the scriptural argument? Is it because that would sweep away the crutches of their lame and halting pretence and cast their false theory prone in the dust? This is what

follows: "For we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away." Will it be claimed that this promised perfection has come? Do latter-day sectaries know more, understand better, and see clearer in divine things than did the Apostle Paul? Has anything "perfect" come upon modern Christendom except "perfect" confusion? That Paul had reference to a condition yet in the future in making his prediction is evident from his further remark: "For now we see through a glass darkly; but then face to face: now I know in part, but then shall I know even as also I am known." (Verse 12.)

The gifts of the spirit enumerated above are the evidences of its possession by the disciples of Jesus Christ. They are the signs of true faith. They accompany the reception of the Gospel and obedience to its requirements. When the resurrected Christ gave the eleven Apostles their great commission, He said unto them: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." (Mark XVI; 15-18.) These gifts were not merely for those Apostles, but were to "follow them that believe." Christ gave them as the sign of true belief in Him and in His sayings. They belong to His Church. They are not to be done away until that which is perfect is come, and the sons and daughters of God behold their Redeemer face to face, and see as they are seen and know as they are known. Whatever necessity existed for their possession and exercise in the first century of the Christian era, exists in the 19th century, not only for the blessing and comfort of the disciples of the Savior, but for the promulgation of His Gospel among nations that yet sit in darkness and are numbered among heathens and idolaters.

One of the potent proofs of the possession of the Holy Ghost in the early Christian Church was the unity it established. No matter what were the conflicting faiths and opposing creeds entertained by the people of that day previous to receiving the spirit of the everlasting Gospel, after baptism and the laying on of hands for the gift of the Holy Ghost, they all became one in Christ Jesus. As Paul wrote to the Ephesians: "There is one body and one spirit, even as ye are called in one hope of your calling; one lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all." (Eph. IV; 4-6.) "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." (Gal. III; 27-28.) "And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful." (Col. III; 15.) "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." (I Cor. XII; 12, 13.) In His prayer to the Father that all who believed in Him might be one, Jesus spoke of this unity as proof to the world that God had sent Him. John XVII; 21.) The great purpose of the gift of the Holy Ghost was to guide into all truth, and bring its possessors to "the unity of the faith and the knowledge of the Son of God." Strife, contention, division, are not the fruits of the Holy Spirit, but come from beneath. "For where envying and strife is, there is confusion and every evil work." James III; 16.)

The presence and inspiration of the Holy Ghost, with its gifts, manifestations and divine light are the signs of spiritual life and divine acceptance. Without the Holy Ghost there is no true, living Church of Christ on earth. It can be obtained in no other way than that which God has appointed. Following the birth of water, the birth of the Holy Spirit makes man a new creature, and initiates him into the Church or Kingdom of God. Its various gifts are within his reach according to his faith and diligence in seeking after them. They are as obtainable in this age as at any former period. By the Holy Ghost mankind may come to the knowledge of God. In its light the sayings and writings of inspired men may be clearly understood. The Bible is no longer a sealed book. The

heavens are not closed against mortals. Darkness flees before it and mysteries vanish. It brings peace and comfort to the soul. It awakens and thrills the spiritual sense. It unfolds the things of eternity and the glorious things of immortality. It links earth and heaven. It fills the soul with joy unspeakable, and he who gains and keeps it has boundless wealth and everlasting life.

### EVILS OF DIVORCE.

Father Angelo, the eloquent Passionist, stationed at the Mt. Adams Monastery, Cincinnati, delivered a lecture at Portsmouth, Ohio, on February 1, on the evils of divorce and divorce laws. Father Angelo, who recently aroused the country by his lecture on courtship, said civil law has no moral jurisdiction in the matter of legally separating man and wife, whose sacred contract the sacrament of marriage was, among other things, to bring forth and rear children. This intention set forth in sacred text, he said was subverted by divorce. The divine responsibility of family bringing and rearing, he declared, is not shifted in this manner. To do this there must, he said, be a determinate and continuous father and mother. "Divorce," said he, "plots to remove the corner stone of society, and through this epidemic a nation may be destroyed. Divorce is a deadly epidemic in society, infecting its members; a leech sucking its life blood; a leprosy covering its body; a cancer slowly but surely eating into its vitals, threatening degradation and ruin. There is not and there cannot be another evil that so effectively saps the very foundation of society as divorce. Other evils affect mankind as individuals, but divorce aims its fatal shafts at the family, the foundation of all society. Verily, it is laying the ax to the root, for the foundation of society is not the individual, but the family.

"Look at the Roman Empire! Mighty and beautiful it was in all its power and glory. As long as divorce was unknown, so long did it flourish. But when the people were corrupt in their morals, when divorces became rife, then, and not till then, did that colossal empire, which had existed hundreds of years, begin to totter and fall to ruin and become extinct. That gigantic empire, which had conquered the whole world when divorce was not allowed, was now forced to hire barbarians for fighting its battles. In our own country divorce is almost as bad as it was in the Roman Empire, when the Roman matrons counted their age, not so much by the number of years they had lived as by the number of husbands they had married. Unfold our daily newspapers, scan the court reports, and every thoughtful person must be alarmed at the increasing prevalence of divorce. For little or no reason divorces are sought and granted. The fact that President Roosevelt in his recent message to Congress recommends stringent measures against divorce laws is an evidence that this crime is threatening destruction. The statistics of last year disclosed the fact that in the preceding year 60,000 divorces were granted in the United States. Judging the future by the past we may reasonably conclude that about the same number will be recorded this year. During the last 34 years 700,000 divorces have been granted in this country. These appalling figures mean that 1,400,000 men and women have had their homes wrecked, while about 4,000,000 children have been deprived of their parents.

"Pay a lawyer a moderate fee, tell him that your husband has struck you, refused to buy what your whims crave, deserted you, proved unfaithful, developed an uncongenial temperament, and the court will permit him to live in legalized wrong with some other woman. As a church man I solemnly proclaim that no civil legislative power has the right to authorize the civil courts to grant divorces, as to the bond of marriage! The civil power has absolutely no authority or jurisdiction over a marriage validly contracted, for Christ emphatically promulgated the law: 'What God hath joined together let no man put asunder.' Just reasons may induce the courts to grant a partial divorce for the protection of the innocent and the wronged. But it means no more than separation 'from bed and board.' Marriage as to its bond is divorceless. No power on earth can dissolve it.

"Roberts was driven from Congress because he had three wives—but there may be honorably seated in Congress members who have not only three, but a

half dozen wives living. The latter are as guilty as the former. The one has three wives in public, the other five in secret. The one marries them according to his religious principles, the other against his conscience and God. The one lives with them and provides for them, the other repudiates them and casts them aside—the one is a polygamist, the other is worse!”

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#### DATES OF SPRING CONFERENCES.

Below we give the dates set for holding spring conferences in nine of the States of the mission. The conference presidents have been communicated with, asking them to arrange for these dates, and in all probability the Elders and Saints can rely upon the dates named; but should there be any changes proper notice will be given the Elders by their conference presidents. Georgia, Florida, South Carolina, Kentucky and East Tennessee have already reported that the dates set for their conferences will be perfectly satisfactory.

Georgia, Macon—Sunday and Monday, Feb. 19 and 20.

Florida, Jacksonville—Wednesday and Thursday, Feb. 22 and 23.

South Carolina, Hempstead—Tuesday and Wednesday, Feb. 28 and March 1.

Virginia, Richmond—Sunday and Monday, March 5 and 6.

Kentucky, Owingsville—Saturday and Sunday, March 11 and 12.

East Tennessee—Silver Point, Sunday and Monday, March 19 and 20.

Mississippi, Meridian—Wednesday and Thursday, March 22 and 23.

Alabama, Montgomery—Saturday and Sunday, March 25 and 26.

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#### NOTES FROM THE FIELD.

Elder Dilly of Mississippi, who is reported sick, has been transferred to the city of Meridian, where he is receiving every attention, under which he will soon be able to again resume active work.

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The Elders and Saints of Harkness Island, North Carolina, have completed the meeting house, which affords a very comfortable place for worship. A good work is being done in that vicinity, and several baptisms are expected by the Elders in the near future.

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President E. S. Davis writes from Columbia, South Carolina: “We have achieved success here by holding singing exercises among the people, and not a week passes without our receiving two or three invitations to sing. At these gatherings opportunities are given us

to explain our mission, and upon leaving, invariably we are invited to visit again."

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*Elders Observe:* Keep us posted on matters of importance and interest which occur in your work. We desire to make our "Reviews" and "Notes" interesting in the Journal and want you to report such incidents as are worthy of record. Write such things separately from your reports, orders, or other matters, and give them the caption "For the Editor."

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#### RELEASES.

Below in regular order appears the name of Elder Keneth Molen. Elder Molen has for the past few months labored in the office. He came into the field in October, 1902, and was assigned to the Kentucky conference, where his force of character, congeniality, and genuine missionary ability, enabled him to succeed in leading several of the honest-in-heart into the Church. For twenty-three months he acted in the capacity of first councilor to President A. J. Aagard, which position he filled to the entire satisfaction of those over him, when he was called to work in Atlanta, Georgia. Here he served a term of about two months, at the end of which he was called to labor in the office in Chattanooga, Tenn. His labors throughout his whole mission have been consecrated to the work of the Lord. He has been faithful in every detail, and has made a record which will redound to his praise and honor. In saying these praiseworthy things of him, we have acted upon the policy—Don't wait until a man is dead to eulogize his name and applaud his worth, but give him deserved credit for his good works while he lives.

Keneth Molen, Office.

Lewis Bowen, Ohio.

G. B. McCallister, Georgia.

William C. Macfarlane, Kentucky.

J. W. Johnson, Middle Tennessee.

P. B. Dance, Middle Tennessee.

Leoidas Fisher, Ohio.

John A. Mecham, Kentucky.

#### ARRIVALS.

C. L. French, Central States Mission, assigned to office.

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Sister Ben E. Rich recently returned to Chattanooga from Salt Lake City. She will remain in the South for some time, visiting among her many friends, who will be glad to meet her again.

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#### OBITUARY.

Elder E. T. Hatch, writing from Fernwood, Miss., gives an account of the death of Brother William S. Israel, who died Feb. 3, from pneumonia. The deceased was a young man of thirty, of excellent habits and morals, and his sudden death is a shock to the community of friends and relatives, who mourn his departure. The funeral services were conducted by Elders E. T. Hatch and William A. Millett.

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The greatest glory of a free-born people is to transmit that freedom to their children.—Harvard.

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The willing contemplation of vice is vice.—Arabian Proverb.

and lastly Yorktown, with all the intermediate scenes as narrated in the American Revolution! Remember the immortal Washington, chosen to lead our infant armies through the perils and hardships of an unequal contest, to the climax of victory and the pinnacle of fame! His name, embalmed in the never-dying sympathies of his grateful countrymen, will be heralded in the melody of song "while the earth bears a plant or the ocean rolls a wave" God and our country, now and forever, one and inseparable."

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"God inspired our fathers to make the Declaration of Independence, and sustained them in their struggles for liberty until they conquered. I love American independence; the principle is dear to my heart. When I have been in foreign countries, I have felt proud of the American flag, and have desired that they could have the enjoyment of as much liberty as the American people."—Apostle George A. Smith, in a Sermon Delivered in 1854.

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#### **HATRED OF THOSE WHO FORSAKE THE TRUTH.**

(GEORGE Q. CANNON, in the Western Standard, 1856.)

In our leading article last week, we alluded, in a brief manner to a few of the characteristics which attend the revelation of the truth to the servants of God and its proclamation by them to the world. These characteristics, we proved by the words of Jesus, were to be so inseparably connected with the truth, that whoever believed and obeyed it would be accompanied thereby. They were to be hated and separated from the company of the rest of mankind, their names cast out as evil, and their lives taken from the earth, by those who neither loved nor received the truth, with the idea that in killing them they would be doing God service. These feelings of hatred and desire to murder have ever been manifested when the Gospel of Jesus has been presented in its purity to man for his acceptance. The more the people are disposed to receive it and live up to its principles, the greater is the opposition with which they have to contend. At such times it seems as though all the powers of earth and hell are aroused and united in their determination to thwart its further progress, and there is nothing too degrading or criminal for them to leave unattempted to accomplish their desires. Eighteen centuries have elapsed since these feelings were exhibited to their full extent on the Asiatic continent. Then the Son of God and his disciples proclaimed the truth in power and plainness, and we look back with wonder to the effects which it produced upon their contemporaries. It seems strange that men should manifest such antipathy and hatred towards such an adorable character as Jesus, or that a man could be found so dead to everything virtuous and honorable as to betray him. Yet it was done.

Because he loved the truth pre-eminently, and made it the business of his life to teach and enforce it upon mankind, the great enemy of truth exerted all his power and marshaled all his forces to remove him from the field of so much usefulness. He was successful in seducing one who had partaken of the blessings attendant upon Jesus' advent on the earth—one who had been on terms of the most familiar confidence with his Lord, who had the most abundant opportunities of witnessing the purity of his conversation and actions. This individual became filled with the same spirit as the being to whose seductive whisperings he gave heed, and his actions proved that he was the apt imitator of one who was a liar and a murderer from the beginning.

The instrument most effective in the hands of Satan in carrying out his designs, are those who, having enjoyed the truth and the spirit which accompanies it, take a course to stifle its increase and abandon themselves to do evil. They can enter more devotedly into his feelings and wishes than strangers to the truth and its influences, because they follow in his footsteps. Satan was at one time in the possession of truth, and, doubtless, rejoiced in the sunshine of God's favor; but having taken a course to forfeit his claim to this glory, and to check the future development of truth in himself, he became wholly abandoned to evil, and has since sought with all his power to deprive others of that which he himself cannot enjoy. The intensity with which his followers exhibit this same hatred to the truth and its believers, is in proportion to the progress they have made in its knowledge, and the extent to which they abandon themselves to the influence which he exercises. Every apostate from the truth, Judas-like, indulges in this same feeling; and the hatred which they bear to the principles they once rejoiced in and its believers, their former brethren, is varied in intensity by the progress they made in the knowledge of truth when they loved it, and the extent to which they abandon themselves to the influence which their master exercises. Men of this class, as we learn by the Scriptures, were the most active opponents of the truth and its advocates in ancient days, and we know by personal experience that they are the most unrelenting and blood-thirsty enemies they have at the present time. This is a natural consequence of the influence to which they give heed. They quench the Spirit of the Lord and it deserts them, and they become fully possessed with the Evil One, and then, like their master, nothing will satiate them but the blood of the just. Like the Gospel in ancient days, "Mormonism" draws out these feelings in a man at the present time. Satan, realizing that its prosperity and triumph are his decrease and downfall, commenced his labors with zeal the moment it made its appearance on the earth. Every characteristic that was witnessed among men when truth was preached in the days of Jesus, has been experienced by the believers in truth at the present day. Satan



reasserted his ancient power over the hearts of all those that loved not the truth, and they began to hate those that would obey it, to speak all manner of evil about them falsely, to separate them from their company and to thirst for their blood as eagerly in this century as they did in the first. Being himself an apostate from the truth, and the arch-enemy of the Lord, and not having repented of his treason and rebellion, he is as ready today to induce men to shake off their allegiance to the truth and to become apostates and harbor the same embittered hostility in which he delights, as he was in the beginning. But to other systems than the truth he does not have this hatred, neither do those who, becoming tired of them, forsake them.

When a man obeys the truth, or the Gospel of Jesus Christ, which comprehends all truth, he receives a spirit of light and intelligence, of peace and joy; he has a foretaste, as it were, of heaven. If he cherish it, it will increase within him and continually afford him the purest happiness, will fill him with peace and good-will to men and gradually lead him into all truth. But if he grieve and quench it after having once enjoyed it, and a prey to exactly the opposite feelings to those produced by its presence. He will hate the truth as strongly as he formally loved it, and he will wonder how he could ever see anything about it that was lovely or attractive. Hence, Satan does not have the power over men who never knew the truth that he does over those who apostatize therefrom. The popular sects of the day are forsaken or joined at pleasure, and there is so little difference between the feelings and the spirit enjoyed by professors or non-professors that they jog along together harmoniously. Were they of God, however, this would not be the case, because He would, most assuredly, bestow his Spirit upon those who kept his commandments and had a name among his people, and withdraw it from those who refused to regard his laws and had no connection with those who did. Under such circumstances the two powers would strive with man today as much as they ever did in the world; and their influence upon him would be as visible in the fruits produced as at any previous time. Those who clung to the truth and possessed the Spirit of the Lord would approximate to the likeness of the Almighty in everything good and holy; while those who did not and gave heed to the whisperings of the Evil One, would resemble the being of whose spirit and influence they partook. This is also a peculiarity among the many which might be mentioned, that will enable the inquirer to discern the truth and the people of God who hold it. If he should see a system about which there is but little said in reproach by non-professors—a system whose advocates and followers are not despised and hated, whose names are not cast out as evil and who are not separated by their fellows from their company, he may safely conclude (unless, indeed, the thousand years be ushered during which Satan is to be bound)

that such a system cannot be the truth, neither can its followers be the people of God. For truth will not only have all these peculiarities, but it will also be characterized by the malignant, deadly and devilish enmity of those who were its adherents, but have become apostate to its principles. If this be a characteristic of the truth, then (and it undeniably is such) men should not be surprised at finding "Mormonism" decried and opposed by apostates at the present time. In doing this they but take the course which their file leader, arch-apostate Lucifer, has already taken, and their fruit is an evidence that they are actuated by the same spirit. If apostates from "Mormonism" should not hate it, rail against it, and do all in their power to tear it down, they would not act towards it as apostates from the truth ever have done, and there would be room for inquiry. We feel grateful to the Lord, however, that "Mormonism" is accompanied by all these evidences of its truth—that we are hated and evil spoken of falsely, that we are thought unworthy the company of those who love not the truth, and that men who choose iniquity and are determined to do wrong cannot long remain in the Church of God. The opposition of Satan and his followers cannot, we know, retard the progress and completion of the work of God; it will roll forth, and He will cause the opposition with which it may have to contend to push it more rapidly forward.

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PARAGRAPHS FROM A SERMON DELIVERED BY ORSON  
HYDE, 1855.

Remember, ye Elders of Israel, that you are to go to all nations, and preach the Gospel to every creature. While abroad on your missions in the discharge of your official duties, what favors have you a right to ask of the world? If you are hungry you have a right to ask for food. If you are in distress or want, and cannot relieve your selves, you have the right to ask them for relief and aid. If any one kindly and generously gives you food, clothing, or money for Christ's sake, and because he loves you as a good man, let your peace and blessings rest upon that person, and upon all others that kindly administer to your wants; and then when you all appear before the God of truth, forget not to give a good account of those who favored you on your missions through this world, and say, "When I was hungry, they gave me food; when a stranger, they took me in; naked, they clothed me; and when thirsty, they gave me a cup of cold water." Remember that your comfort and happiness in this life were measurably suspended upon their kind offices toward you; and in turn, their future comfort and happiness will be suspended upon your testimony, and upon your favorable report it will be said unto them: "Inasmuch as ye have done it unto one of the least of these, my

brethren, ye have done it unto me. Enter thou into the joy of thy Lord."

Any "Mormon" who will seek the company of a lewd woman, either at home or abroad, or that will try to seduce a virtuous woman, is looked upon precisely the same, and with similar feelings to those with which we would look upon the contents of a bilious stomach ejected by the aid of lobelia or tartar emetic. We spew such out of our mouth. We can look upon no such character as a Christian or a gentleman, though he be the highest "Mormon" official, a civil or military officer, the king upon his throne, or the president in his chair. The higher the station, the more sinful and loathsome the act.

But to return to our subject—fellowship of the world. Unite with them just as far as you require them to unite with you, and upon the same principle. If they are hungry, feed them when in your power. If they are in distress, trouble, or difficulty, relieve them. Take them in when strangers, if they ask you. Be kind unto them and courteous; yet remember that God has given unto you His Holy Spirit as a standard, and to keep it erect. If the world have fellowship and union with you, let it be in the spirit of the Lord. But if you allow that standard to fall in your own hearts, or to become recumbent, and you slide back into the spirit of the world and unite with them, you have virtually struck your colors to the enemy, and have gone over to his side. The salt has lost its savor, and is become powerless to save. If you love and respect the welfare of the world, never allow yourselves to imbibe their spirit, or to become one with them. For if you do, you cannot be a savior, but need one as well as they; for you both stand upon the same level. The world hated the Savior before they hated us, and they killed him because he would never unite in heart and spirit with them. They will kill some of us for the same cause. But blessed are the man and the woman that are hated by the world because they will not be one with them. "Do them all the good you can, and as little harm as possible."

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### GOD IN CIVIL GOVERNMENT.

(Deseret News.)

In a religious publication called "The Christian Statesman," published in Pittsburgh, Pa., we find an article on "Our National Christianity and Fundamental Law." It argues in favor of the incorporation into our National Constitution and laws the "acknowledgment of Almighty God as the source of all authority in civil government, of the Lord Jesus Christ as the ruler of nations, and of His revealed will as the supreme standard to decide moral issues in national life." Reasons are advanced why this should be done.

It is declared that "the nation gets its being from God and has fixed for it by Him its place in time and territory." That "the life of the nation is in God's hands to be taken away at His pleasure." That "government itself, which is for the execution of the nation's will, is a divine ordinance and civil rulers are the

ministers of God." The conclusion is reached that "God is, then, the source of all authority in civil government, Jesus Christ a rightful king, and the Bible the supreme law; that these are simply matters of fact, established by divine revelation, and are beyond dispute by believers in the Bible, and should be suitably acknowledged by a nation that is so undoubtedly Christian."

We have only given the gist of the article, which is lengthy if not profound. We do not direct attention to it because we indorse the sentiments it contains, but simply to show what religious ministers and associations, which are not "Mormon," can put forth without arousing hostility from Congress, or committees, or learned lawyers hired to place the "Mormon" Church in a hostile attitude, which it does not itself assume, toward the Government of the United States. If this Church were to formally promulgate such notions as are set forth in *The Christian Statesman*, what an opportunity would be afforded for such casuists as Mr. Taylor, now a Federal Judge, to indulge in splenetic and indignant denunciations!

The idea that this nation must "sustain a relationship definite and real to God's revealed will, which is its supreme law," is something startling, in view of the theory set forth in the recent investigation before the committee on privileges and elections of the United States Senate, that any man who believes in revelation from God is unfit to be a United States Senator. We regard both notions as extreme and out of harmony with the genius of our National Constitution and laws.

The Government of the United States is a "Government of the people, by the people and for the people." It disclaims all authority to regulate in matters of religion. It could be carried on by individuals who have no faith in God and make no acknowledgement of His power over nations or individuals. And it leaves those citizens who recognize the Supreme Being as the Author of all good and power and authority in the heavens and on the earth, to hold to their faith and acknowledge God as their spiritual ruler, so long as that does not interfere with their duties of citizenship and their fealty to this earthly government.

Belief in revelation lies at the very foundation of all forms of religion, whether Christian or otherwise. Divine revelation and inspiration are the alleged source of every creed that commands or has commanded the devotion of human beings, in every age and every land. To deny divine revelation is to reject religion entirely. But, it will be argued, opposition to present revelation does not necessarily imply hostility to the Bible or revelations from God to man in past ages. The logic (?) that admits the fact of Divine communications at one time and denies its possibility at another time, does not rise above the level of inconsistency and absurdity.

The Bible, which is claimed as the religious guide of all Christendom, not only contains revelations from Deity in past ages, but speaks most positively of revelations to be given in after years and especially in the latter days. But if no such promises were contained in that book, common sense would bear out the reasoning, that if revelation could be given from God to man in one age of the world, it can be given also in another, unless it be either that God loses the power of communication or that man becomes unfit or unable to receive it.

Why a man who believes in ancient revelations should be competent to sit in the United States Senate, and another man who believes also in the principle of modern revelation should be unfit to occupy that exalted position, does not seem very clear to an ordinary and rational thinker. Yet that is the exact position taken by a learned lawyer, who is considered suitable to sit as a Federal Judge and interpret constitutional law as a representative of this great government. But, then, he was acting in the interest of people vigorously hostile to a member of the United States Senate because he is a "Mormon" in religion, and that, of course, makes a wonderful difference.

While our national form of government does not admit of a formal recognition of the Christian religion, either in the aggregate or in any of its numerous divisions and ought not to do so, because every citizen should be left perfectly free to choose any creed that seems right to him, or reject all that seems wrong to him, it does not and ought not to place any bar in his way to belief in and recognition of that which to him is a Divine communication, whether given in former or in latter times, if it does not interfere with his free agency, or hinder him from performing the duties of a citizen, whether in the ranks of the people or in the highest position possible in the Government of the United States.

# ELDERS' JOURNAL.

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MARCH 1, 1905.

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## EDITORIAL.

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### STEPHEN STONED.

*"Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him."*

Stephen was a servant of God, full of faith and power, and did great wonders and miracles among the people. He was laboring peacefully for the Master, proclaiming the truths of everlasting life. He was filled with wisdom and intelligence and taught under the influence of the Spirit of the Lord. He compelled no one to obey his word; neither did he infringe upon the rights and the liberties of any man. He advocated a revealed religion, a risen Redeemer, and a personal comprehensive God. He rebuked them for their transgressions; he chided them for their unbelief; and upbraided them for persecuting the prophets of the Lord unto death and for fighting against the Holy Ghost. The religious leaders arose against him and prejudiced the minds of the people. They charged him with blaspheming the names of Moses and God; and not being able to "withstand his wisdom" or the spirit by which he spoke, they dragged him before the law where they hissed into his teeth the false accusations of lying witnesses. And when he was at last permitted to speak for his own defense, his persecutors would not allow him to finish, but "stopped their ears" and rushed upon him with murderous heart and satisfied their devilish souls with the blood of a righteous man, unoffending and innocent. *Hatred was their brotherly love; "stopping their ears" was their investigation; brute force was their reason; and stones their arguments!* But notwithstanding the fact that they pelted the life from his helpless body, the truth remained that his testimony was true, that he was a servant of God, and that his "wisdom"—the Truth—was not overcome.

These facts are but a repetition of the incidents surrounding the martyrdom of all the apostles and leaders of the early church; and even Jesus Christ himself fell a victim to crucifixion through the same diabolical schemes. Today all Christianity deplores these atrocities and with one voice declare, how barbaours! how cruel! how unjust! And yet they read in the scriptures that Stephen, Peter,

Paul, and in fact, Jesus Himself, all were blasphemers, traitors to the government, transgressors of the law, and a menace to society, and were deserving of the punishment of death. This was the testimony of several witnesses and on many occasions. This was the testimony which convicted and executed thousands of the Saints under the Roman government and soaked Pagan soil in Christian blood! But they say these charges were not true, for they came from their enemies who were wicked and corrupt. These allegations were false and libelous, and came from the hearts of a prejudiced ministry and an enraged populace, influenced by their depraved leaders. Hence they were accused falsely, condemned by the lying tongues of their enemies, and executed by prejudice. This is all very true, but the people of that day, evidently, could not see their error. Why? Because they stopped their ears to the truth, and would listen only to the circulated reports of the enemy, never stopping to give one sober thought to the defense of the accused. The evidence upon which the populace based their conclusions concerning the followers of Christ, came from the lips of those who pressed the thorns upon the brow of Innocence, nailed it to the cross, and pierced its heart! Stephen met his death from this same class. No one today would even think of gaining a knowledge of Christianity from such a source, and yet when it comes to the "Mormon" question, hundreds of people who ignore the enemies of Christ and his followers, and brand them as unreliable witnesses, false and libelous, do, with the same breath, swallow in one gulp, the most infamous accusations brought against the Latter Day Saints by THEIR ENEMIES, and content themselves with the belief that it is all true.

We wonder if it ever occurred to the "spitfire" editors, who would "stone every Mormon to death" on the testimony of their bitterest enemies, and who "stop their ears" against the defense and a careful investigation of the truth, that they are even worse than those inhuman bigots who gloated over the martyrdom of Stephen and his companion martyrs? We say "worse" because the light and the intelligence of this progressive age, has released the human race from the fetters of ignorance and superstition of the "dark ages," and wherever such traces of ignoble disposition and character are found, it is because of the preference of such individuals to remain in that deplorable state. We would like to know, too, if the ministers of a certain stripe, who profess to be the shepherds of the Master's flocks, and who claim to be influenced by the Spirit of the Lord, from which would emanate, if they were so directed, the fruits of peace, good will, charity, truth, and love for all men, realize how closely they are allied with the spirit of Stephen's persecutors when they hurl the stones of misrepresentation, slander, abuse and ribald accusations against the "Mormon" people, all of which are based upon sensa-

tional and libelous newspaper reports, and the testimony of those whose only desire is to traduce the Latter Day Saints? The mob who succeeded in taking the life of Stephen, professed to be righteous and that they were led by the proper spirit, but their professions and their deeds were as unharmonious as light and darkness. Can those who fight the "Mormon" people see any similarity between their own contradicting position and that of the howling rabble who held the ancients up to slander and put them to death? If not, we suggest that they open their prejudiced eyes and behold the truth. Had the persecutors of the early Saints restrained their frenzied passions long enough to have received one spark of inspiration, they might have said truthfully, How many ages hence will these our prejudices be acted o'er, by editors yet unborn and Christians yet unsung? And were they permitted to step forth from their graves today, they would find their kindred spirit abroad in the land, operating under the same feigned cloak of righteousness, slandering the Saints, "stoning the prophets," resisting the Holy Ghost and traducing the church of God!

Our Elders mind their own business. They force no man to believe their message, neither do they trample upon the liberties or the rights of any individuals. They teach a revealed religion, a risen Redeemer, and a personal comprehensive God—the Father of Jesus Christ. Their testimony to the world is that Jesus is the Christ, that he is the Savior of mankind and that his doctrine is true; and they leave every man to obey or to reject it as he pleases. This is the position of all the "Mormon" people. Their message cannot be overcome by reason or scripture, and their enemies, like the howling rabble of Jerusalem, "stop their ears" and "cry out against them with a loud voice" seeking to accomplish their utter destruction by the same rash measures that were utilized in the execution of Stephen, the martyrdom of his companions, and the crucifixion of Jesus Christ!

People who influence public thought and disseminate information upon questions of the day, should rise above the yoke of prejudice. They should view every matter through the eyes of cool, unbiased thought, and should get at the facts in the case from the very fountain from which they spring, before they are polluted by the tricky tongues of the slanderer and the falsifier. If they would do this concerning "Mormonism" the people would see that it is nothing less than the Gospel of Jesus Christ, restored to the earth in all the simplicity, the power, and the glory with which it was arrayed in ancient days. But no matter how much the church of Christ is maligned, or how bitterly its enemies rail, there will be those among the righteous who, like Paul, will see the error of their way, repent and come into the fold; while the ungodly, and those who loveth and maketh a lie, will continue to fight against God and His people, until they will go down with the Prince of Darkness to a just reward. Let every editor,

then, and every minister, every writer and every speaker, who would deal with the question of "Mormonism" first come to us for his information and then speak the truth as he finds it. We are not ashamed of our Faith, nor are we afraid to place every principle thereof into the crucible of reason's furnace, for they are true and divine, for God hath spoken it.

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Mr. Taylor, the attorney employed by "the ministers of the gospel" to fight Reed Smoot, and who is now a District Judge of the United States in Ohio, made the following statement in his argument against the Senator: "A CONSCIENTIOUS SINCERE MAN WHO SAYS THAT THE LAW OF GOD IS SUPERIOR TO THE LAW OF MAN IS A TRAITOR TO HIS COUNTRY."—"Ministers of the Gospel," please copy for the religious magazines.

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#### WAYS OF LIVING LIGHT.

(By APOSTLE CHARLES W. PENROSE.)

##### *Ray No. 5.*

The ordinances of the Gospel referred to in previous tracts of this series, cannot be effectually administered without Divine authority. That authority does not and cannot originate in man. It may be assumed, it is true, and presumptuous men claim to be called of God without communication from Him. But their performances will be without avail and will not be recognized in Heaven, either in time or in eternity. When there is no revelation from God there can be no Divine authority on earth. Baptism, even if solemnized according to the form and pattern followed by the Savior and His appointed servants, will be of no avail and will not bring remission of sins, unless the officiating minister has received authority from Deity to act in the name of the Father and of the Son and of the Holy Ghost. Men may lay their hands on the baptized believer in the form of confirmation, but if they have not been divinely appointed to do so, the Holy Ghost will not flow to the convert, and the performance will be void in the sight of Heaven. Those who have the temerity to act in that manner will be counted guilty of taking the name of the Lord in vain. No counsel, convocation, conference, synod, or presbytery, composed of any number of learned, devout, and venerable persons, without Divine communication can confer the smallest amount of Divine authority. Their power is only human, their decisions, their commissions and their creeds are equally valueless in the plan of salvation.

Whenever the Almighty desired to communicate with man on earth, He selected His own representatives and endowed them with authority to speak and act in His name. What they uttered by the power of the Holy Ghost, and what they administered as He directed, was recognized by Him as if performed and spoken by Deity in person. When He gave them authority to call and ordain others to the same duties, their administrations were also accepted by the Lord, and were fully efficacious. This Divine authority was called the Holy Priesthood. It was bestowed in the earliest ages. It existed among the Patriarchs, was exercised in the Mosaic dispensation, was held by many of the Prophets, and was established in the Christian Church by the Savior Himself. There were two orders, or branches, of that Priesthood.

The higher, which includes the lower, came to be known as the Melchisedek



Priesthood. This was because Melchisedek, the King of Salem, who lived in the time of Abraham and from whom "the father of the faithful" received his blessing, obtained great power in that Priesthood. It is referred to in the Epistle to the Hebrews, 7th chapter. Much controversy has arisen over the meaning of the third verse, which says: "Without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God; abideth a Priest continually." The difficulty has arisen through the application of these remarks to the individual instead of to the Priesthood which he held. The higher, or Melchisedek Priesthood was not limited, as the Levitical Order subsequently was, to a special lineage. It did not depend upon parentage or descent, and it was an eternal Priesthood, those who possessed it worthily retaining it through life, and being kings and priests unto God forever.

The Lesser Priesthood was held notably by Aaron and his sons, in the line of the first born, and has therefore been called by his name. It had authority to administer in the lesser ordinances and in temporal affairs, but not in the higher and more spiritual concerns of the Kingdom of God. But no man could take this honor unto himself. He must be called of God as Aaron was, or he could not hold that Priesthood. (Heb. v; 4.) Aaron was called by revelation through Moses the Prophet, and ordained under his hands.

This being so, as a matter of course, no man can take unto himself the higher, or Melchisedek Priesthood. Unless called of God by revelation and properly ordained, he could not obtain that authority. Even Jesus of Nazareth, though He was the Son of God, did not assume that Priesthood. He was "called of God, a High Priest after the order of Melchisedek." It is written further: "So also Christ glorified not himself to be made a High Priest but He that said unto him thou art my Son, this day have I begotten thee." (Heb. v; 5, 10.)

It has been erroneously taught among the Christian sects of the present age that this Priesthood, in both of its branches or orders, was done away in Christ. That it has not been on earth for several centuries may be true, and therefore the authority to administer in the name of the Lord has not been enjoyed among men. But the authority held by Jesus Christ as "a Priest forever after the order of Melchisedek" was conferred by Him upon His Apostles, to whom He gave the keys of that power and authority, so that what they sealed on earth should be sealed in Heaven, and what they loosed on earth should be loosed in Heaven. (Matt. xviii; 18.) He said to them: "As my Father hath sent me, even so send I you." (John xx; 21.) Again He said: "Ye have not chosen Me, but I have chosen you, and ordained you; that ye should go and bring forth fruit, and that your fruit should remain." (John xv; 16.) The Apostles thus authorized had power to call others to this Priesthood and ministry, when directed by the Holy Ghost, as Moses called and ordained his brother Aaron.

The law of carnal commandments in which the lesser or Levitical Priesthood administered was fulfilled in Jesus Christ, but the Priesthood or authority to administer in the name of the Lord was not then abolished, the higher, or Melchisedek Priesthood was restored. That was the change in the priesthood referred to in Heb. vii; 12: "For the Priesthood being changed there is made of necessity a change also of the law." From this it is evident that the Priesthood was not abolished, but the law of the Gospel being introduced by Christ in place of the Mosaic code, the higher Priesthood was also introduced, for the Gospel is a higher law than that of Moses. The sacrifice of animals in which the lesser Priesthood administered was no longer required, after the great sacrifice of the Son of God of which they were typical, so that function of the lesser, or Aaronic Priesthood was discontinued. But the administration of the ordinances of the Gospel was necessary, and could not be rightfully performed without Divine authority. Therefore, the Priesthood of God held by Jesus Christ, and by His Apostles and by others called of God through them, was a part of and essential to the Christian dispensation.

The term "called of God" appears to be as much misunderstood as is the subject of the Priesthood of God. Men assume to act in the name of Jesus Christ, either because they feel or imagine they have a call in their hearts to this ministry, or because they have been called by some person or conclave having no more Divine communication and authority than they had themselves. In contrast to their assumption let us view the case of Saul of Tarsus, afterwards called Paul the Apostle. In the narration of his case as given in Acts xxii he says that on his way

to Damascus the Lord Jesus Christ appeared to him in glory, and he was stricken blind thereby. He received his sight by miracle and was informed: "The God of our Fathers hath chosen thee that thou shouldest know His will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." Paul subsequently received another Divine communication, informing him that the Lord would send him unto the Gentiles. (Verses 12-21.) After all this he was not authorized to act as a minister of the Gospel, because he had not yet been properly called and ordained.

It was ten years after this, according to the chronology of the New Testament, that Paul was ordained to the Priesthood or authority to act in the name of the Lord. It is stated that certain Prophets and Teachers were in the Church at Antioch, and "As they ministered to the Lord and fasted, the Holy Ghost said, 'Separate me Barnabas and Saul for the work whereunto I have called them.' And when they had fasted and prayed and laid their hands upon them they sent them away." (Acts xiii; 2, 3; see also Acts ix; 15-18.) Paul in his epistles invariably declared that he was not called by the will of man; and he taught that no man of himself could rightfully assume the authority to administer in the name of the Lord. To the Galatians he wrote: "Paul an Apostle (not of men, neither by man, but by Jesus Christ and God the Father who raised him from the dead)." (Gal. I; 1.) Writing to Titus, Paul said: "For this cause left I thee in Crete. That thou shouldest set in order the things that are wanting, and ordain Elders in every city as I had appointed thee." (Titus I; 5.) Writing to Timothy, Paul says: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." (I Tim. iv; 14.) It was thus that the seven Deacons were ordained, as recorded in Acts vi; 6.

That there was a divinely appointed ministry in the Church established by our Savior, must be evident to every mind open to the truth, on reading the New Testament; also that these were essential to the Church, and that without them there can be no true Church of Christ on earth. Explaining this subject and stating the order of the Christian ministry given by Christ, Paul says: "And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers." (Eph. iv; 11.) These inspired men were, as we have seen, called of God, not of men, and were appointed and ordained to their respective callings by Divine authority. It is claimed that these were necessary only in the first days of the Church of Christ on earth, and that they are no longer needed. But the succeeding verses of the Scripture we have quoted show most positively to the contrary. They were given, Paul says, "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive." Verses 12-14.) Without these divinely ordained and inspired men, holding this Holy Priesthood, the work of the ministry cannot be performed acceptably to God, neither can the Church be perfected. They are absolutely necessary until all shall come to the unity of the faith and a knowledge of the Son of God. The absence of that Divine authority, and of the gift of the Holy Ghost has caused the division and dissension that now exist among professing Christians who are "tossed to and fro and carried about with every wind of doctrine," led hither and thither by unauthorized men, and by the "cunning craftiness" whereby hirelings who preach for money, "lie in wait to deceive" and "make merchandise of the souls of men."

All the ministrations, ordinances, baptisms, confirmations, performances and ceremonies that have been instituted by men and conducted under merely human authority, whether devoutly, sincerely, and piously, or with wilful intent to impose upon the ignorance and credulity of mankind, are void in the sight of heaven, are not recognized of God, and have no virtue or effect as aids to salvation. God's house is a house of order, and He will accept only that which He has authorized and ordained. However startling this may appear, it is the eternal truth, which will stand the test of both reason and revelation. Truth is mighty and will prevail. The remedy for these tremendous evils will be pointed out in succeeding chapters.

## REVIEW.

During the past month the whole South has been in the grasp of exceptionally bad weather. Much rain and several inches of snow have fallen, accompanied with intense cold. The roads have been well nigh impassable, the streams rising and the conditions generally unfavorable for much active work. The "Smoot Investigation" has been the topic of newspaper comment throughout this section, and has been handled from every point of view. Some papers published almost every detail of the prosecuting evidence, laying particular stress upon all points of a sensational character, and pigeon-holed nearly all the testimony of the defense; while others were fair in presenting the case, publishing the testimony of both sides.

The trend of press exposition has been miserably misdirected, generally. Writers have almost entirely lost sight of the real question at issue, using it merely as a pretext to attack the Church on the old lines of misrepresentation and prejudice. Ministers of Protestant churches, have in a number of instances, handled the "Mormon" question, from the same standpoint, seeking thereby to hinder the work of the Elders. But the work of the Lord has steadily grown, notwithstanding the weapons formed against it by the enemies of Truth.

In Georgia a branch conference was held at Wade, at which a spiritual time was enjoyed by all present. The general conference was held at Macon on the 19th and 20th of February. Three public meetings and two priesthood meetings were held with an excellent spirit pervading throughout. Elder W. S. Rust, who had presided over the Conference for eleven months was released to return home, and Elder A. D. Steele called to be his successor. The organization is in excellent condition and the past success, together with the bright outlook, promise continued progress in the Georgia field.

In Lafayette county, Mississippi, a Reverend Charles E. Stutson used his calling to slander the "Mormon" people. He succeeded in getting at least one congregation to promise by vote that they would not entertain any of the Mormon elders, or have any conversation with them whatever. Every one in the audience, except three persons, sustained his proposition. These dissenters remained friendly to the Elders.

On January 22, a branch conference was held at Darbon, Miss., at which eight Elders were present. A most profitable time was enjoyed by all in attendance. A Sunday School was organized here the previous week. The city hall at Meridian was refused for the Mississippi Conference convention; the Meridian Star stating, "That so far as it knew, there was no overwhelming desire in Meridian to hear the Mormon doctrine discussed."

The Ohio conference reports a good work in Xenia. Several applications for baptism have been made and a large number are investigating the truth. The local papers are very bitter. Elder C. A. Wright, who presided over this conference, was called to labor in the office, and Elder A. C. Hull appointed to succeed him in the presidency.

Arrangements have been perfected for the convention of the regular spring conference in a few of the states, President Rich now being engaged in attending the same. During the past four weeks the Elders in this Mission have walked 16,347 miles, visited 2,411 families; distributed 13,613 tracts; sold 992 books, there being included in this number 60 Book of Mormons; held 678 meetings; and had 12,643 gospel conversations. The brethren generally are enjoying good health, there being only a few cases of sickness of little consequence.

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**ARRIVALS.**

Andrew C. Jensen, Heber City, Utah, assigned to South Carolina.  
Geo. F. Cobbley, of Northern States Mission, transferred to Ohio Conference.

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**RELEASES.**

Hugh Kidd, Kentucky. Joseph Ipson, Tennessee.

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**TRANSFERS.**

Geo. E. Chadwick, from Florida to Kentucky.  
C. A. Wright, from Ohio, to Office.

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**OBITUARY.**

Sister Vanie King, of Hampstead, N. C., died on Feb. 10, of consumption. She has been a member of the church since 1890, and has been in every respect a good, faithful Latter Day Saint.

The death of Sister Josephine Workman, of Ironton, Ohio, is just reported. Sister Workman died Dec. 5, after an illness of nearly a year's duration. She had been a member of the Church since 1898 and was very faithful and devoted to the commandments of the Lord. She did a noble work while she lived and truly earned a peaceful rest and a glorious crown in Our Father's Kingdom.

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**DATES OF SPRING CONFERENCES.**

The following conferences will be held as advertised in the last issue of THE JOURNAL:

Virginia, Richmond, Sunday and Monday, March 5 and 6.

Kentucky, Owingsville, Saturday and Sunday, March 11 and 12.

East Tennessee, Silver Point, Sunday and Monday, March 19 and 20.

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**CONFERENCES POSTPONED.**

The Conferences of Mississippi and Alabama have been advisedly postponed. Announcements will be made later as to the time and place of their convention.

*Report of Mission Conferences for Two Weeks Ending February 18, 1905.*

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour.Sub.	Deseret News Subscriptions
D. B. Foulger .....	Alabama ..	18	721	83	46	157	4	590	33	2	16	26	488	..	..	..	..	1	..
F. J. Sorensen .....	East Tenn.	16	571	264	7	247	5	418	27	2	16	45	249	2	..	..	..	1	..
J. W. Golightly .....	Florida ..	21	449	542	22	281	18	484	39	2	10	29	658	2	..	..	..	1	..
A. D. Steele .....	Georgia ..	21	956	721	42	336	17	173	19	2	11	33	657	1	..	..	..	1	..
A. J. Aagard .....	Kentucky ..	19	755	573	120	177	11	849	60	..	20	36	516	..	..	..	..	1	..
Elmer Kimber .....	Mid. Tenn.	17	602	451	38	179	89	482	9	..	25	7	251	2	..	..	..	1	..
Wm. Harris .....	Mississippi	18	549	503	47	287	7	475	19	4	30	17	583	..	..	..	..	1	..
L. W. Johnson .....	N. Carolina	20	752	312	44	234	40	430	17	1	22	27	280	..	4	..	..	1	..
A. C. Hull .....	Ohio .....	18	874	927	658	429	..	1060	67	4	67	38	1448	..	..	..	..	1	..
E. S. Davis .....	S. Carolina	19	939	217	34	407	1	489	76	11	23	29	607	19	1	..	..	3	1
A. F. Jeppson .....	Virginia ..	22	549	242	76	218	24	1672	76	2	24	26	435	1	..	..	..	1	..

**SUGGESTIONS FOR SENTIMENTAL SONG.**

(Selected.)

Whilst walking down a crowded city street the other day  
 I heard a little urchin to a comrade turn and say:  
 "Say, Chimmy, lemme tell youse I'd be happy as a clam  
 If I only wuz de feller dat me mudder t'inks I am."

"She tinks I am a wonder an' she knows her little lad  
 Could never mix wit' nuttin' dat wuz ugly, mean or bad.  
 Oh, lots o' times I sit an' t'ink how nice 'twould be, gee whiz!  
 If a feller wuz de feller dat his mudder t'inks he is."

My friend, be yours a life of toil or undiluted joy,  
 You still can learn a lesson from this small, unlettered boy.  
 Don't aim to be an earthly saint, with eyes fixed on a star,  
 Just try to be the fellow that your mother thinks you are.

**"A CONSCIENTIOUS SINCERE MAN WHO SAYS  
 THAT THE LAW OF GOD IS SUPERIOR TO THE  
 LAW OF MAN IS A TRAITOR TO HIS COUNTRY"—**  
 Mr. Taylor, employed by the ministers of the gospel to fight  
 Reed Smoot.

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*"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgment are best calculated to secure the public interest, at the same time, however, holding sacred the freedom of conscience."*—JOSEPH SMITH.

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VOL. II.

MARCH 15, 1905.

No. 14.

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## THE MORMON SPIRIT OF LOYALTY.

(Paragraphs Taken from a Discourse Delivered by APOSTLE GEORGE A. SMITH, in the Salt Lake Tabernacle, on the Anniversary of the Fourth of July, 1852.)

Men will rise up in distant countries and say that the inhabitants of these mountains are rebellious. Rebellious! Against what? Against the power of mobs, lawless robbery, and the infringement and violation of the Constitution of the United States—against the lawless destruction of property and life—against the deprivation of human beings of religious liberty—that is what we are rebellious against. These bayonets (those of the Mormon Battalion Volunteers) now before me have been carried upon the shoulders of those men to extend the "area of the American Liberty," over four thousand miles, suffering almost every kind of distress and fatigue; sometimes traveling on foot over a hundred miles of desert, from water to water. Such a march has not been equaled by any body of infantry in the world; and General Kerney said, that there was no other set of troops in his army that could endure such service.

Talk of rebellion! or want of loyalty! men might as well say the sun does not shine, as to argue that this people are enemies to their country's freedom. We love the constitution of the United States in its organization; but we detest southern secession, and northern disunion, or any thing that would be calculated to destroy our glor-

ious Union, and the institutions which have been sealed by the blood of our fathers."

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In order for our readers to fully appreciate the force of the above expressions of Mormon loyalty, we submit the following facts concerning the muster of the troops so worthily praised: The Saints had been driven from the states of Illinois and Missouri by mob violence and were on their way toward the Rocky Mountains, where they could find a home and be free from the persecutions of their enemies. They traveled in companies or camps, which were separated by great distances along the trail of march. At the time of the call for troops, the head company was stationed at Council Bluffs, and it was here that the order for muster was delivered to President Brigham Young, by Captain James Allen, of the United States army. Without one word of complaint, President Young replied, "You shall have your battalion, Captain Allen; and if there are not young men enough, we will take the old men; and if they are not enough, we will take the women." The enrollment was filled within three days, from the different camps of the Saints, President Young going in person to the scattered colonies of refugees to secure the required number, which totalled forty-nine volunteers more than the desired five hundred. Just before the departure of the battalion, the Mormon pioneer and patriot, Brigham Young, addressed the body of Saints at Council Bluffs, counselling them "to make a distinction between the action of the general government, and their former oppressions in Missouri and Illinois." He further cautioned them, "not to mention families today. We want to conform to the requisition made upon us. We must raise the battalion. I say it is right; and who cares for sacrificing our comfort for a few years?" Col. Kane, who was present during the enlistment, gives us the following summary: "A central mass meeting for counsel, some harrangues at the remotely scattered camps, an American flag brought out from the storehouse of things rescued, and hoisted to the top of a tree-mast, and in three days the force reported, mustered, organized and ready to march." Edward H. Anderson, in his Brief History of Utah, adds: "The battalion, numbering five hundred and forty-nine souls, took up their western march on the 16th, having on the evening previous taken leave of their loved ones. For two thousand miles, from the Missouri to the Pacific, the battalion marched over dreary deserts, braving dangers and hardships, finally reaching California, January 29, 1847. Whatever else may be said of the Mormons let no man dare, after such a test, to question their patriotism and loyalty."

The reader should bear in mind that these patriotic men and their families had been driven from their homes in the states of Missouri and Illinois. Several of their number had been murdered by the

mobes whose ruthless hands were ever ready to execute the atrocious plots of their depraved hearts. Their Prophet and Patriarch—Joseph and Hyrum—had both suffered martyrdom, in fulfillment of the threat of the fiendish rabble, who vowed, “That if the law could not reach him, powder and lead should.” (He was forty-seven times dragged into the courts on trumped-up charges, and as many times honorably released.) They had appealed to the president of the United States for redress, and were turned away with the inhuman reply to say the least—“Your cause is just, but I can do nothing for you.” Not one of the criminals had been brought to justice, not a hand had been raised in their defense. But they were suffered to be robbed of their possessions, whipped and abused, and driven across the Mississippi river in the dead of winter, to die on the frozen desert, while the perpetrators of these cruelties were allowed to go with impunity. And after they had endured all this and were on their way, half starved and destitute, in search of a place of refuge, when the call came to fight for their country’s flag, they willingly complied with the order, placing the responsibility for their sufferings where it truly belonged—on the shoulders of unprincipled men, and not on the United States. The persecutions to which they had been subjected, the perilous conditions of their loved ones to be left behind—forsaken in a desert waste—the thoughts of leaving their wives and children, perhaps to become the victims of starvation or savage treachery, all this put their patriotism to the severest test, but it stood, like the invulnerable rock which stays the mighty breakers in their maddening course—firm and immovable. With brave hearts and herculean strength and courage they bade their loved ones goodbye, responded to the bugle call, and marched away beneath the grand old stars and stripes to defend the honor of their country! What greater proof of loyalty could a sane mind require? What more could the Mormons do to convince the nation of their patriotism, and of their love for the Constitution of the United States?

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**“DARLING LITTLE MOTHER.”**

(By WILLIS BROWN IN PLUCK.)

I was looking through an old package of letters the other day and came across one from mother.

It was fortunate that I found it. She had written me so many letters and they had been destroyed, and now that her hand was stilled and no more letters came addressed to “My darling boy,” I longed for a few to keep and reread as I remembered her loving messages when I was absent from her.

“My dear boy,” the letter began, and then the first line—“I was so glad to hear from you,” and the word “so” was underlined.



The letter was not written very long ago, and I spotted its pages with tear drops.

It closed with "from your little mother." That is what I called her—"little mother."

I am glad that when I wrote her I always began the letter with "My darling little mother." I did not think so much about it then, but when I read how she signed this dear, sweet letter, I understood what these words meant to her.

I think she loved to have me write, "Darling little mother." I think she got lonesome for the childhood days when her boy was little and climbed up into her lap, stroked her cheek and said, "My darling little mamma." When she read my letters and remembered the old days, she knew that I had not forgotten either, and that I felt the same. She knew that it was only the strife and work that comes with manhood's years that had taken some of boyhood's warm, affectionate expressions away.

"Darling little mother." I always wrote this way, and so often called her this sweet name. Oh, how I wish now that I might live over again those old glad days with mother by my side.

I remember once in playfulness I sat for a moment on her lap. She pulled my head down on her shoulder and stroked my hair, and I heard her say in a whisper, "My little boy," and when I looked up there were tears in her eyes, happy tears of memory.

Your mother has tried to please you and you know it. Don't forget to tell her so. Call her by the dearest, sweetest names you know. Treat her with the same respect, the same courtesy that you treat your friends and schoolmates. Do not say, "It is only mother!" The best is not good enough for her, and no matter how large you have grown, nor what position you hold, remember that to mother you are only a boy—her boy, and she longs to feel your arms around her neck—to hear you say, "Darling little mother."

So say it now, and say it often. You will be glad you did it after she is gone.

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### RAYS OF LIVING LIGHT.

(By APOSTLE CHARLES W. PENROSE.)

#### *Ray No. 6.*

That there has been a great departure from the doctrines, ordinances and discipline of the Church as it existed in the days of Christ and His Apostles, must be evident to every unbiased enquirer into religious truth. This has been demonstrated to some extent in that already presented to the reader. But the full measure of the apostasy that has taken place would take volumes to represent in detail. The proofs are ample that it has been universal.

When Jesus Christ commenced His ministry on earth He found the people who claimed to be the special subject of divine blessing and approbation, with all their priests and ministers and learned divines, entirely out of the way of life

and salvation. None were acceptable unto God. He denounced the most pious, respectable, devout and educated among them as hypocrites and "whited sepulchres." Their foreign missionary enterprises he declared obnoxious to the Almighty, and informed them that when they compassed sea and land to make one proselyte they made him "two fold more the child of hell." (Matt. xxiii; 15). He pronounced them blind guides who made clean the outside, but within were full of extortion and excess. The Spirit of the Lord had departed from those who honored His name with their lips, but who had departed from His ways, and who, in place of the word of God, "taught for doctrine the commandments of men." They were without authority from God, although they claimed to have it by descent and ordination through a long line of predecessors and prophets. It should not be deemed impossible that a similar universal apostasy could take place after the establishment of the Church of Christ by Him and His Apostles. But whether so considered or not, the facts are too patent to be denied when they confront the honest and enlightened mind.

It has been shown that the Gospel as taught and administered by Christ and His Apostles required first, faith in God and Jesus Christ; second, repentance, which included reform of conduct; third, baptism by immersion for the remission of sins; fourth, the reception of the Holy Ghost by the laying on of the hands of divinely authorized men; and that obedience to these brought the gifts of the Spirit including love, joy, peace, patience, brotherly kindness, charity, healings, tongues, interpretations, discerning of spirits, miracles, prophecy revelation, and the unity in one body of all who were baptized into the Church no matter what had been their previous beliefs. Also that the ordinances of the Gospel were administered by men inspired of God, who were in communion with Him, and who were ordained to act for and in behalf of Deity; so that what they performed by that authority on earth was acknowledged and sealed in heaven. And that in the Church of Christ there were Apostles, Prophets, Evangelists, Pastors, Teachers, Elders and other officers, who were constituent parts of the body of Christ. This may be further seen by a careful reading of 1st Cor. xii, from which it clearly appears that God placed these in the Church, that they were all essential to its existence, and that one of them could not say to any of the others, "I have no need of thee."

Look at the condition of so-called Christendom today! There are no inspired Apostles, Prophets, Evangelists, Pastors and Teachers, administering by divine authority and in the power and demonstration of the Holy Ghost. In their place there are contending priests and teachers guided by the wisdom of men, the learning of the schools and the traditions of the fathers, not even claiming that there is any direct communication between them and God, but persuading mankind that revelation has ceased, and the voice of prophecy is hushed forever. Not one of the clashing, jarring and discordant sects of the day proclaims the Gospel as it was preached by Peter on the day of Pentecost, and as taught by all the duly authorized servants of God in the primitive Christian Church. The gifts and signs which Christ promised to true believers, and which were enjoyed by the members of His Church according to their needs and their faith, are not only absent from the churches of these degenerate times, but are pronounced needless and "done away." There is no "unity of the faith," no actual "knowledge of the Son of God," no manifestation of His divine acceptance nor of the power and glory of the Holy Ghost.

What is the reason of this transformation? Has God changed? Is Christ divided? Is the Holy Spirit dead? Or, have not men changed the order, ordinances, discipline, doctrines, and spirit of the Church of Christ? Is not the prediction of Isaiah the Prophet concerning these times literally fulfilled? "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." He said it should be "As with the people, so with the priest; as with the servant, so with his master, as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the asker of usury, so with the giver of usury to him." (Isaiah xxiv; 2-5.)

The deplorable condition of affairs in modern Christendom was foreseen and predicted by the Apostles of Jesus Christ, whose forebodings have come down to

us in the New Testament. Paul, writing to Timothy, spoke in this wise: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." (I. Tim. iii; 1-5. Also: "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." (I. Tim. iv; 1, 2. Paul further said: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (I. Tim. iv; 1-4.) Paul also said they should be "ever learning and never able to come to a knowledge of the truth." Writing to the Thessalonians he said: "Now we beseech you brethren by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means, for that day shall not come except there come a falling away first." (II Thess. ii; 1-3.)

The Apostle Peter also foresaw this great apostasy, and spoke of it in this wise: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not and their damnation slumbereth not." (II Peter ii; 1-3.)

The "falling away" commenced in the time of the Apostles, and hence their numerous warnings and exhortations to the Saints, rebuking schisms and divisions, and counseling unity, showing that the Spirit of the Lord promoted union and led people to the knowledge of the truth, while dissension and strife came from that Evil One, and led to darkness and death. That the great apostasy commenced at a very early period is shown by the words of Paul, "for the mystery of iniquity doth already work. Only he that now letteth will let until he be taken out of the way." (II Thess. ii; 7.) By the time the Apostles were taken out of the way, most of them slain by the hands of wicked men, the apostasy had assumed such proportions that only seven of the Churches were deemed worthy of a divine communication through the Apostle John, who had been banished to the Island of Patmos. And in that revelation most of them were denounced by the Lord because they had "left their first love," and were commanded to repent or he would remove them out of their place. Some of them were "neither cold nor hot," others had given away to seducing spirits, and had committed abominations and imbibed false doctrines. (See Rev. chapters I, II and III. In that same vision John the beloved saw the Church in the form of a woman, clothed with the sun, the moon under her feet, and a crown of twelve stars on her head taken away into the wilderness, to remain for a lengthened period, and in her place he saw "a woman sitting upon a scarlet colored beast, full of names of blasphemy," and though decked with gold and precious stones, she held in her hand a golden cup full of abominations, and the name upon her head was Mystery. He saw further that all nations were made to drink out of that golden cup, by which they were made drunken. (See Rev. xii; 1-6; xvii: 1-5; xviii: 2, 3.)

It is clear from these predictions in the New Testament, and others that might be cited, that the departure from the purity, simplicity and unity of the Gospel of Christ was to be universal; and that these prophecies were fulfilled we have the testimony of the Church of England. In her Homily on the Perils of

Idolatry she declares: "Clergy and laity, learned and unlearned men, women and children, of all ages, sects and degrees, of whole Christendom, a most horrible and dreadful thing to think, have been at once buried in the most abominable idolatry, and that for eight hundred years or more." That being true, how is it possible to believe that the Church of Christ had any existence on earth after that long continued darkness and apostasy? How could there be any remnant left of the divine authority held by the Apostles and Priesthood of the original Christian Church? If the Romish Church, from which the Church of England seceded, had no divine authority, then the Church of England could have none, for all she had she obtained from that Church. If the Romish Church possessed that authority, still the Church of England could have none, for Rome excommunicated her with all her priests and ministers. The Church of England, being without divine authority, all the various contending sects that have sprung from her are of necessity in a similar condition, for none of them even claim to have received any revelation from God restoring that authority and re-establishing the Church of Christ.

From the Pope of Rome down to the latest minister presuming to act in the name of the Lord, there is not and cannot be one who holds the Holy Apostleship or any portion of that sacred Priesthood which God placed in the Church, and which Paul declared essential to its existence. Good men, learned men, devout men, there have been by millions! noble, pious, and blessed women also, with them, have done the best they could according to their light and opportunities; but darkness "has covered the earth and gross darkness the people," and the apostasy from primitive Christianity, as foretold by its founders, has been awful and universal!

But thank God, the restoration was also predicted, and it will be a pleasing ask in further tracts to set this forth, as revealed and brought about by revelation from God, the Eternal Father, through Jesus Christ His Son and the Holy Angels sent from their presence, to usher in the last and greatest of all dispensations.

### BEAUTY HINTS.

(CHATTANOOGA TIMES.)

The eyes can be kept bright without injuring them by dropping inside the lids a little water in which are a few drops of boracic acid.

If the eyelashes are falling out, smear them every night with an ointment made from two grains of yellow oxide of mercury and an ounce of vaseline.

If you cannot overcome the tendency to stoop, which will destroy the best natural figure, try walking about the house with some light article on the head.

Hands that are rough and coarse can be improved by bathing night and morning with oatmeal water. This is made by boiling the oatmeal for an hour, and then straining off the liquid.

If the hair is properly brushed, it is the scalp and not the hair that is needing the shampoo. Therefore, when you are bathing the head, wet the hair as little as possible—water is not especially beneficial to the hair.

Cultivate a cheerful expression. Whatever you do, do cheerfully, and compel your face to assume a cheerful expression even if you do not feel it. There is no beauty culture that will remove the lines that are deepened by the habitual expression of discontent.

# ELDERS' JOURNAL.

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MARCH 15, 1905.

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## EDITORIAL.

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### PROFIT HEREWITH.

Every Latter Day saint in the southern states should be a subscriber to the ELDERS' JOURNAL. It is the means in the South, of keeping the Saints in touch with the Church. Through it, all members may be spiritually fed, and encouraged in the work of the Lord. It will be a source of light and comfort to those of our brothers and sisters who are here isolated from the body of the Saints, and it will be a great factor in assisting them to live in harmony with the principles of the Gospel. It contains the gems of thought from our most able writers, both those who assisted in the establishment of the Church, and also those who are among us today. It enables every subscriber to converse, as it were, with the apostles and prophets of the Lord, whose words of life and salvation appear from time to time in the columns of the JOURNAL. For the Saints to deny themselves of this valuable paper, is to shut themselves out from the light, and the words of council and advice which they ought to receive—a sacrifice no man or woman can afford to make, who desires to progress in the knowledge and goodness of the Lord. We desire the Elders to impress upon the minds of the Saints the importance of taking the JOURNAL, and ask them to give every family the opportunity of knowing what is contained in its columns and also the necessity of their reading the same and profiting thereby.

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### QUALIFICATIONS OF A MINISTER.

He should be kind and gentle, leading his flock in tenderness and love. He should counsel with wisdom, and chastise with charity, being himself an example before the people of how he would have them to live. His policy should be, "Come," and not "Go ye in the path of the Lord." If he would convert mankind, he should hold up to them the virtues and beauties of the Gospel, instead of ridiculing their belief, and defaming their character—and if they believe, he should thank the Lord for the good he has been enabled to do; but if they disbelieve, he should pray for their salvation and curse them not—for his mission is to lead and to bless, but not to drive nor to imprecate evil. He should realize the fact that he enjoys the rights of thinking, believing and worshipping as his intelligence

directs, and should accord all men the same privileges. He should be a peace-maker, refraining from doing his neighbor harm either by word of mouth or turn of hand, but seeking to perpetuate the feelings of brotherhood among the inhabitants of the land whether they be Jew or Gentile, bond or free. He should love all mankind and teach all men to do likewise. He should never vilify the name of any man, nor should he bear false witness against his neighbor. The bad in men he should try to overcome with gentleness and intelligent persuasions, never parading the faults of individuals in public places, but rather exhibiting their virtues and encouraging their efforts for good. No man can be lifted up by kicking him down. He should be fearless in his defense and declarations of truth; but he should not use the weapons of slander, abuse, and misrepresentation in doing so. Truth is a weapon in and of itself and is strongest and keenest when untarnished with the corrosive of an evil breath. He should preach "Jesus Christ and Him crucified." He should labor to save the souls of men by persuading them to obey the Truth, and to establish righteousness in the land that the inhabitants thereof may be prepared to meet their Lord and Redeemer when he shall come to reign as "King of kings and Lord of lords."

To be a man of such qualifications, first of all he must himself obey the Gospel of Jesus Christ, at the hands of God's duly appointed officers; second, he must be called to the ministry as was Aaron, through revelation—it is the Lord's work and most certainly no man would presume to officiate in His Kingdom, without being called by Him to such a position; third, he must be commissioned with divine authority to administer the ordinances of the Gospel unto the believers; and fourth, he must live a life of righteousness, before man and God, that his body may be the dwelling place of the Holy Ghost, who gives wisdom and power unto all those that are divinely called and authorized to represent God and His Kingdom on the earth. If he is thus called and authorized he will be in perfect harmony with all other ministers who are called by the same authority and enlightened by the same spirit. He will believe the same things, teach the same doctrines, and worship in the same way, for whatsoever God reveals unto His servants is truth, therefore they cannot disagree though they be separated by thousands of miles or an eternity of years.

Possessed of these qualifications he stands an inspired teacher among men, an authorized minister of the Law, a follower and servant of Jesus Christ, a man of God!

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There was a convention of the "Union Catechism Commission" of the Methodist Episcopal Church, north and south, held in Cincinnati,

on the 24th of February. Thirteen delegates were in attendance, seven of whom represented the church north, and the other six acting in behalf of the faction south. A year ago this same commission adopted a primary form of instruction; and the purpose of the late session was to revise what is termed the larger catechism, and also to consider the matter of instituting a ritual that will be agreeable to both churches. Perhaps it would not be out of place to suggest to the Commission for future consideration, that since revelation has long since ceased, a ritual drafted by man would not be infallible, and that they adopt therefore the Bible as the standard of faith.

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### BE PATIENT WITH THE BOYS.

(By ELBERT HUBBARD, IN PURITY ADVOCATE.)

A boy is a man in the cocoon—you do not know what he is going to become—his life is big with possibilities. He may make or unmake kings, change boundary lines between states, write books that will mould characters or invent machines that will revolutionize the commerce of the world. Every man was a boy—it seems strange, but it is really so. Would you not like to turn Time backward, and see Abraham Lincoln at twelve, when he had never worn a pair of boots?—the lank, lean, yellow, hungry boy, hungry for love, hungry for learning, tramping off through the woods for twenty miles to borrow a book, and spelling it out before the glare of the burning logs.

Distinctly and vividly I remember a squat, freckled boy who was born in the "Pach" and used to pick up coal along the railroad tracks in Buffalo. A few months ago I had a motion to make before the Court of Appeals at Rochester. That boy from the "Pach" was the judge who wrote the opinion granting my petition.

Yesterday I rode horseback past a field where a boy was plowing. The lad's hair stuck out through the top of his hat, one suspender held his trousers in place, his form was bony and awkward, his bare legs and arms were brown and scratched and briar-scarred. He turned his horse just as I passed by, and from under the flapping brim of his hat he cast a quick glance out of dark, half-bashful eyes, and modestly returned my salute. When his back was turned I took off my hat and sent a God-bless-you down the furrow after him.

Who knows? I may yet go to that boy to borrow money, or to hear him preach, or to beg him to defend me in a lawsuit.

Be patient with the boys—you are dealing with soul-stuff—Destiny waits just round the corner.

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"There is a difference between sitting before the fire and thinking about doing good, and going out into the cold and doing it."

# THE MURDER OF THE PROPHET.

(DESERET NEWS.)

The letter we publish below will be of interest to the Latter-day Saints and perhaps also to many persons who are not believers in "Mormonism." It may have been published before, but we do not remember seeing it in print. It is only a corroboration of statements that were made immediately after the assassination of the Prophet and Patriarch Joseph and Hyrum Smith, but there are details which made those statements more clear and emphatic. The original letter was obtained by two Elders, from the editor of the paper it was sent to who did not think it of sufficient importance to publish, but gave it to them, saying that it might be of interest to "Mormons," but he had no place for it except in the waste basket. Brother Oldroyd, of Fountain Green, had possession of the letter for a number of years, having obtained it from his grandfather, who received it from the Elders mentioned, over fifty years ago. President G. H. Brimhall, of the Brigham Young University, obtained a copy of the letter, from which we have printed the accompanying communication. The evidence of its authenticity is established:

"Joseph Smith Killed 1844, Carthage.  
Oct. 14, 1844.

"Mr. Editor:

"As your paper has quite a circulation in this congressional district, I hope you will find room in your paper for these lines. My reasons for writing it is to let citizens of this and the adjoining counties know who they are voting for when they are voting for Tom Sharp of Warsaw. I have been tending court here for several days past, and I find that there are some that calculate to cast their votes for Sharp. I will now give my reasons for voting against Sharp.

"I came from Iowa to Warsaw, Illinois, three weeks before the murder of Joseph and Hyrum Smith. I was a young man not over twenty years old, and had not much experience in life. Sharp and some others persuaded me to call my name Boggs, a son of Governor Boggs, of Missouri. I agreed to do so, and then Sharp circulated all kinds of mean tales about the Mormons. He often said in my presence that there was a young man that Joe Smith had his father shot, which had a great influence to raise the prejudices the people against the 'Mormons.' He also persuaded me to join the company that was gathering there to meet the Governor's troops at Carthage, which I did.

"The time came when we had to march to Carthage. We marched about six or eight miles, and met a man with orders from the Governor that we were not wanted, and to return to our homes. This word enraged Capt. Sharp, as he was called, very much. He said all might go home that wanted to, but he would go to Carthage if he had to go alone. He said Smith ought to be killed, and if he could raise men it should be done before night; he was in jail and now was the time. He then asked how many were in the company that would go with him to Carthage to commit this disgraceful deed. Clark Burrs, Snar Redman and Foakes Middleton were the first to join Sharp. He then asked if the rest were all cowards. At that about fifty or sixty went over to him, and I went with the crowd. Jack Davis said he was no coward, but he would not go in such a company in a thing of that kind. He and several others went back. We then organized and moved for Carthage, and waited for Williams to return, as he had gone on to see if there were any there who would oppose us.

"When we got to the timber a man came to us on a large white horse. He brought with him a note to Sharp, stating that he would not meet with any oppo-



sition. This paper was signed by William A. Smith, the man that had charge of the company which the Governor had left at Carthage to protect the Smiths till the day of their trial. Sharp sent this man back to know if the guard at the jail would oppose him. The Captain of the guard sent him a note, stating that their guns were all loaded with blank cartridges, and to fear no danger. This paper was signed F. Worrill.

"We then marched to the jail, overrun the guard, rushed in the jail. The door of the room was closed by the Smiths so hard that we could not enter. One of our men shot through the door and a man fell back to the floor; I suppose dead, as he never made any attempt to rise. The door flew open; I saw two men in the room. We shot at them several times. At length one of them fell on the floor. The other jumped out of the window. I ran down the stairs to see where he was. When I got to him, he was trying to get up. He appeared stunned by the fall. I stuck him on the face and said, 'Old Jo, damn you, where are you now?' I then set him up against the well curb and went away from him. Hoke and some other persons shot him. Whether it was Sharp or not I never could exactly learn, but I presume it was, as his gun was empty. We then left the jail. When we got a few rods from the jail, Sharp ordered all the guns loaded that were empty, and he loaded his.

"I never can forget the frightened family that was in the jail. To think a set of men would go in the house where there were two women and several little helpless children, and commit the wilful murder. It is too bad to think of it, and I wish I could never think of it. Clark said before we got to the jail he wished he could let the jailer know what they were going to do. Sharp said they were Jack-Mormons, and it made no difference. I was led in this mean act by Sharp and others at Warsaw. I can only wish they had given me good advice, in place of that they gave, as it has caused me to be an unhappy man ever since, when I hear it mentioned.

"When I went to Smith, after he fell out of the window, I dropped a pewter fife out of my hand and left it there. It belonged to a man by the name of Phelps, as I understand by some of our gang, though he was not one of our gang. While we were in the timber the man on the white horse brought a letter to Sharp, how to manage when he came to the jail and to spare none of them, that they were all four Mormons. This letter was signed A. Simpson. I could give the names of several more, but I will not do it at present.

"Yours truly, I will give my true name.

"WM. WEB.

"N. B.—I hope you will not fail to publish these lines. I would send you the money to pay for the job, but I am a good ways from home and my means limited. I live in the south part of Missouri.

"W. WEB.

"We certify that this is a true copy of the original manuscript.

"ALEX. MCGUEEN.

"JAMES WAREHAM."

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Mr. Tayler, the attorney employed by "the ministers of the gospel" to fight Reed Smoot, and who is now a District Judge of the United States in Ohio, made the following statement in his argument against the Senator: "A CONSCIENTIOUS SINCERE MAN WHO SAYS THAT THE LAW OF GOD IS SUPERIOR TO THE LAW OF MAN IS A TRAITOR TO HIS COUNTRY."—"Ministers of the Gospel," please copy this modern christian doctrine for your religious magazines.

A GENTLEMAN.

Cardinal Newman's definition of a "gentleman" is being widely quoted in the press. The very fact that there is an interest in that subject is encouraging. For, interest may result in efforts at conforming with the requirements of the definition; especially if its truth is admitted. Here it is:

"It is almost the definition of a gentleman to say he is one who never inflicts pain. \* \* \* He has his eyes on all his company; he is tender toward the bashful, gentle toward the distant, and merciful toward the absurd; he can recollect to whom he is speaking; he guards against unreasonable allusions or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favors while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort; he has no care for slander or gossip, is scrupulous in imputing motives to those who interfere with him and interprets everything for the best. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments or insinuates evil which he dare not say out."

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"AS A MAN THINKETH IN HIS HEART, SO IS HE."

(Millennial Star, 1868.)

It is said that the vast beds or reefs of coral which are found beneath the surface of ocean and which have, in some instances, grown into islands upon which farms have been made and cities built, have been formed by the almost imperceptibly gradual deposits of millions of animalculae that inhabit the briny deep. These infinitesimal atoms, so small that the naked eye can not perceive them, and so pliable that the gentlest ripple will leave its impress upon its newly formed surface, eventually become so firm and unyielding, that the storm-lashed waves, in their wildest fury, can make no impression upon them. So it is with living intelligences. The little momentary thoughts that no eye can see, so trifling that we scarcely deem them worthy of our attention, are, nevertheless, though slowly and silently, yet steadily, surely, hourly, nay, momentarily, forming our characters for good or evil. Words and actions are but the reflex of our thoughts,—the outward fruit that springs from the seed planted and cherished in the hidden soil of the mind. If we

would become pure, wise and noble in character and conduct, we must cherish and cultivate thoughts of a kindred character. If we desire to see our offspring grow up men and women of virtue, integrity, faith and wisdom, we must give a proper direction to their thoughts; then, as they advance in years, they will become firm and strong in the cause of truth and right, the storms of temptation and the waves of malice will spend their fury upon them in vain, and fall in impotent rage at their feet, while they will stand erect in all the majesty of conscious dignity and unshaken virtue. How shall this be done? By presenting before the mind, images of the pure and true; by feeding it with its proper and healthful ailment—truth. The mind will think upon what the eye sees or the ear listens to. If we look upon, hear or read that which is vicious or corrupting, our thoughts will be vitiated, and our character, to a greater or a less extent, degraded. If we read and listen to that which is good, our thoughts can not but partake of goodness, and our characters will be proportionately purified and elevated. How little do we realize to what a great extent our characters, prosperity and happiness depend on the nature of the books and papers we peruse, and on the apparently insignificant portions of time we occupy in reading. Let us read that which is good and truthful, and we shall find less difficulty in controlling our thoughts and molding our characters according to our highest desires.—W. S. H.

#### DESCRIPTION OF JESUS.

(The following pen picture of Jesus was published in the *Millennial Star* in 1860. It was found in an ancient manuscript sent by Lentullus, President of Judea, to the Senate of Rome.)

“There lives at this time, in Judea, a man of singular character, whose name is Jesus Christ. The barbarians esteem him as their prophet; but his followers adore him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtue as to call back the dead from their graves, and to heal every kind of disease with a word or a touch. His person is tall and elegantly shaped; his aspect amiable and revered; his hair flowing in those beauteous shades which no united colors can match, falling in graceful curls below his ears, agreeably couching on his shoulders, and parting on the crown of his head; his dress the sect of Nazarites; his forehead is smooth and large; his cheeks without either spot, save that of lovely red; his nose and mouth are formed with exquisite symmetry; his beard is thick and suitable to the hair of his head, reaching a little below his chin, and parting in the middle like a fork; his eyes are clear, bright and serene. He rebukes with mildness, and invokes with the most tender and persuasive language; his whole address, whether in word or deed being elegantly grave, and strictly characteristic of so exalted a being. No man has seen him

laugh, but the whole world beholds him weep frequently, and so persuasive are his tears that the whole multitude cannot withhold their tears from joining in sympathy with him. He is moderate, temperate, and wise. In short, whatever the phenomenon may turn out in the end, he seems at present to be a man of excellent beauty and divine perfection, every way surpassing man."

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### REAL SELF CONTROL.

(LESLIE'S MAGAZINE.)

To most people self-control means the control of appearances and not the control of realities. This is a radical mistake, and must be corrected if we are to get a clear idea of self-control, and if we are to make a fair start in acquiring it as a permanent habit.

If a man is ugly to me, and I want to knock him down, and refrain from doing so simply because it would not appear well, and is not the habit of the people about me, my desire to knock him down is still a part of myself, and I have not controlled myself until I am absolutely free from that interior desire. So long as I am in hatred to another I am in bondage to my hatred; and if, for the sake of appearances, I do not act or speak from it, I am none the less at its mercy, and it will find an outlet wherever it can do so without debasing me in the eyes of other men more willing than I am to be debased. My selfish desire to injure the man I hate is counterbalanced by my selfish desire to stand well in the eyes of other men. There can be no true self-control so long as either form of selfishness dominates my actions. The control of appearances is merely outward repression, and a very common instance of this may be observed in the effort to control a laugh.

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### YES, BUT—?

White men representing every nation on earth, Indians, negroes, Hawaiians, Filipinos, Porto Ricans and Cubans were in the inaugural parade on Saturday. There is some discomfoting suggestion in it of the brilliant and variegated processions in Rome preceding the downfall and disintegration of that empire; but we see no reason to be alarmed. Conditions are widely different. It was the canker at the core that destroyed Rome, and so long as we can keep our government and our social and financial life reasonably clean and our people taking an alert and intelligent interest in their own affairs, there will be no reason to dread the results of an occasional temporary acquisition.

The above is from the *Richmond Leader*, and is correct; but how about the following definition taken from a neat little work, entitled the "Foolish Dictionary?"

**FAMILY**—Originally a wife and several children, a matter of pride to the possessor. Now obsolete among the careful, or confined to the wife, a bull pup and a canary bird.

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### SPRING CONFERENCES.

East Tennessee, Silver Point, Sunday and Monday, March 19 and 20.

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### RELEASES.

W. W. Freeman, East Tennessee, on account of dangerous illness of his father.  
L. L. Mechem and Levi C. Ward, North Carolina.

*Report of Mission Conferences for Two Weeks Ending March 4, 1905.*

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Juor. Sub.	Deseret News Subscriptions
D. B. Foulger .....	Alabama .....	18	696	144	49	167	4	865	53	2	10	41	526	2	...	2	...	3	1
F. J. Sorensen .....	East Tenn. ....	14	685	284	21	249	3	983	44	4	27	53	343	4	1	...	1	...	...
J. W. Golightly .....	Florida .....	21	1033	2668	23	359	19	341	29	1	5	43	514	...	1	...	3	...	...
A. D. Steele .....	Georgia .....	20	920	672	58	459	1	323	21	1	21	51	703	2	6	...	1	...	...
A. J. Angard .....	Kentucky .....	18	694	197	107	200	5	1017	123	1	35	41	541	7	...	...	1	...	3
Elmer Kimber .....	Mid. Tenn. ....	15	646	119	49	151	85	884	29	3	21	14	264	...	...	1	...	...	...
Wm. Harris .....	Mississippi .....	17	684	50	46	270	23	645	14	2	33	23	509	4	1	2	...	3	1
L. W. Johnson .....	N. Carolina .....	20	1131	1099	11	333	5	204	10	...	6	36	190	4	...	...	...	...	...
A. C. Hull .....	Ohio .....	16	1008	886	736	407	...	1141	79	9	65	34	1315	1	...	...	...	...	...
E. S. Davis .....	S. Carolina .....	20	1256	401	32	524	17	453	37	5	9	27	815	2	...	...	1	...	1
A. F. Jeppson .....	Virginia .....	21	899	765	67	242	57	1625	82	3	42	11	473	...	...	...	...	...	2

**THE BEST YOU HAVE.**

(F. H. SWEET, IN FARM JOURNAL.)

There are loyal hearts, there are spirits brave,  
There are souls that are pure and true;  
Then give to the world the best you have,  
And the best will come back to you.

Give love, and love to your life will flow,  
A strength in your uttermost need;  
Have faith, and a score of hearts will show  
Their faith in your word and deed.

Give truth, and your gift will be paid in kind,  
And honor will honor meet;  
And a smile that is sweet will surely find  
A smile that is just as sweet.

For life is the mirror of king and slave;  
'Tis just what we are and do;  
Then give to the world the best you have,  
And the best will come back to you.

"It is hard to be civil to an unthankful person. It is like feeding an ill-natured dog, that snarls while he takes food from your own hands."—*Messenger and Advocate*.

A sound discretion is not so much indicated by never making mistakes as by never repeating them.—Boree.

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*"Do not be afraid, whether you are at Washington or anywhere else, FOR WE WILL PROGRESS."*—BRIGHAM YOUNG, June 19, 1853.

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APRIL 1, 1905.

No. 15.

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## PRESIDENT ROOSEVELT ON MARRIAGE AND DIVORCE.

(An Address Delivered Before the National Congress of Mothers at Washington, March 13.)

"In our modern industrial civilization there are many and grave dangers to counterbalance the splendors and the triumphs. It is not a good thing to see cities grow at disproportionate speed relatively to the country; for the small landowners, the men who own their little homes, and therefore, to a large extent, the men who till farms, the men of the soil, have hitherto made the foundation of lasting national life in every state, and if the foundation becomes either too weak or too narrow the superstructure, no matter how attractive, is in imminent danger of falling.

"But far more important than the question of the occupation of our citizens is the question of how their family life is conducted. No matter what that occupation may be, as long as there is a real home, and as long as those who make up that home do their duty to one another, to their neighbors, and to the state, it is of minor consequence whether the man's trade is plied in the country or the city, whether it calls for the work of the hands or for the work of the head.

"But the nation is in a bad way if there is no real home, if the family is not of the right kind; if the man is not a good husband and father, if he is brutal or cowardly or selfish, if the woman has lost her sense of duty, if she is sunk in rapid self-indulgence or has let her nature be twisted so that she prefers a sterile pseudo intellectuality to that great and beautiful development of character which comes only to those whose lives know the fullness of duty done, of effort made, and self-sacrifice undergone.

"In the last analysis the welfare of the state depends absolutely upon whether or not the average family, the average man and woman and their children, represent the kind of citizenship fit for the foundation of a great nation; and if we fail to appreciate this we fail to appreciate the root morality upon which all healthy civilization is based.

"No piled up wealth, no splendor of material growth, no brilliance of artistic development will permanently avail any people unless its home life is healthy, unless the average man possesses honesty, courage, common sense, and decency, unless he works hard and is willing at need to fight hard; and unless the average woman is a good wife, a good mother, able and willing to perform the first and greatest duty of womanhood, able and willing to bear, and to bring up as they

should be brought up, healthy children, sound in body, mind, and character, and numerous enough so that the race shall increase and not decrease.

"There are certain old truths which will be true as long as this world endures, and which no amount of progress can alter.

"One of these is the truth that the primary duty of the husband is to be the home maker, the breadwinner for his wife and children, and that the primary duty of the woman is to be the helpmeet, the housewife, and mother. The woman should have ample educational advantages; but, save in exceptional cases, the man must be, and she need not be, and generally ought not to be trained for a lifelong career as the family breadwinner; and therefore, after a certain point, the training of the two must normally be different because the duties of the two are normally different.

"No ordinary work done by a man is either as hard or as responsible as the work of a woman who is bringing up a family of small children; for upon her time and strength demands are made not only every hour of the day but often every hour of the night.

"She may have to get up night after night to take care of a sick child, and yet must by day continue to do all her household duties as well; and if the family means are scant she must usually enjoy even her rare holidays taking her whole brood of children with her. The birth pangs make all men the debtors of all women.

"Just as the happiest and most honorable and most useful task that can be set any man is to earn enough for the support of his wife and family, for the bringing up and starting in life of his children, so the most important, the most honorable and desirable task which can be set any woman is to be a good and wise mother in a home marked by self respect and mutual forbearance, by willingness to perform duty, and by refusal to sink into self-indulgence or avoid that which entails effort and self-sacrifice.

"Inasmuch as I am speaking to an assemblage of mothers I shall have nothing whatever to say in praise of an easy life. Yours is the work which is never ended. No mother has an easy time, and most mothers have hard times; and yet what true mother would barter her experience of joy and sorrow in exchange for a life of cold selfishness, which insists upon perpetual amusement and avoidance of care, and which often finds its fit dwelling place in some flat designed to furnish with the least possible expenditure of effort the maximum of comfort and of luxury, but in which there is literally no place for children?

"The woman who is a good wife, a good mother, is entitled to our respect as is no else else; but she is entitled to it only because and so long as she is worthy of it. Effort and self-sacrifice are the law of worthy life for the man as for the woman; though neither the effort nor the self-sacrifice may be the same for the one as for the other.

"I do not in the least believe in the patient Griselda type of woman, in the woman who submits to gross and long continued ill treatment, any more than I believe in a man who tamely submits to wrongful aggression.

"No wrong doing is so abhorrent as wrongdoing by a man toward the wife and the children who should arouse every tender feeling in his nature. Selfishness toward them, lack of tenderness towards them, lack of consideration for them, above all brutality in any form towards them, should arouse the heartiest scorn and indignation in every upright soul.

"I believe in the woman's keeping her self-respect, just as I believe in the man's doing so. I believe in her rights just as much as I believe in the man's, and, indeed, a little more; and I regard marriage as a partnership in which each partner is in honor bound to think of the rights of the other as well as of his or her own.

"But I think that the duties are even more important than the rights; and in the long run I think that the reward is ampler and greater for duty well done than for the insistence upon individual rights, necessary though this, too, must often be. Your duty is hard, your responsibility great, but greatest of all is your reward. I do not pity you in the least. On the contrary, I feel respect and admiration for you.

"Into the woman's keeping is committed the destiny of the generations to come after us. In bringing up your children you mothers must remember that,

while it is essential to be loving and tender, it is no less essential to be wise and firm. Foolishness and affection must not be treated as interchangeable terms; and besides training your sons and daughters in the softer and milder virtues you must seek to give them those stern and hardy qualities which in after life they will surely need.

"Some children will go wrong in spite of the best training; and some will go right even when their surroundings are most unfortunate; nevertheless an immense amount depends upon the family training. If you mothers, through weakness, bring up your sons to be selfish and to think only of themselves, you will be responsible for much sadness among the women who are to be their wives in the future.

"If you let your daughters grow up idle, perhaps under the mistaken impression that as you yourselves have had to work hard they shall know only enjoyment, you are preparing them to be useless to others and burdens to themselves.

"Teach boys and girls alike that they are not to look forward to lives spent in avoiding difficulties, but to lives spent in overcoming difficulties. Teach them that work for themselves and also for others, is not a curse but a blessing; seek to make them happy, to make them enjoy life, but seek also to make them face life with the steadfast resolution to wrest success from labor and adversity, and to do their whole duty before God and to man. Surely she who can thus train her sons and her daughters is thrice fortunate among women.

"There are many good people who are denied the supreme blessing of children, and for these we have the respect and sympathy always due to those who, from no fault of their own, are denied any of the other great blessings of life.

*"But the man or woman who deliberately foregoes these blessings, whether from viciousness, coldness, shallow heartedness, self-indulgence, or mere failure to appreciate aright the difference between the all important and the unimportant—why, such a creature merits contempt as hearty as any visited upon the soldier who runs away in battle, or upon the man who refuses to work for the support of those dependent upon him, and who though able-bodied is yet content to eat in idleness the bread which others provide.*

"The existence of women of this type forms one of the most unpleasant and unwholesome features of modern life. If any one is so dim of vision as to fail to see what a thoroughly unlovely creature such a woman is I wish they would read Judge Robert Grant's novel, 'Unleavened Bread,' ponder seriously the character of Selma, and think of the fate that would surely overcome any nation which developed its average and typical woman along such lines.

"Unfortunately, it would be untrue to say that this type exists only in American novels. That is also exists in American life is made unpleasantly evident by the statistics as to the dwindling families in some localities.

"It is made evident in equally sinister fashion by the census statistics as to divorce, which are fairly appalling; for easy divorce is now, as it ever has been, a bane to any nation, a curse to society, a menace to the home, an incitement to married unhappiness and to immorality, an evil thing for men and a still more hideous evil for women.

"These unpleasant tendencies in our American life are made evident by articles such as those which I actually read not long ago in a certain paper where a clergyman was quoted, seemingly with approval as expressing the general American attitude when he said that the ambition of any save a rich man should be to rear two children only, so as to give his children an opportunity 'to taste a few of the good things of life.'

"This man, whose profession and calling should have made him a moral teacher, actually set before others the idea not of training children to do their duty, not of sending them forth with stout hearts and ready minds to win triumphs for themselves and their country, not of allowing them the opportunity and giving them the privilege of making their own place in the world, but, forsooth, of keeping the number of children so limited that they might 'taste a few good things.'

"The way to give a child a fair chance in life is not to bring it up in luxury, but to see that it has the kind of training that will give it strength of character. Even apart from the vital question of national life, and regarding only the indi-



vidual interest of the children themselves, happiness in the true sense is a hundredfold more apt to come to any given member of a healthy family of healthy minded children, well brought up, well educated, but taught that they must shive for themselves, must win their own way, and by their own exertions make their own positions of usefulness, than it is apt to come to those whose parents themselves have acted on, and have trained their children to act on, the selfish and sordid theory that the whole end of life is 'to taste a few good things.'

"The intelligence of the remark is on a par with its morality, for the most rudimentary mental process would have shown the speaker that if the average family in which there are children contained but two children the nation as a whole would decrease in population so rapidly that in two or three generations it would deservedly be on the point of extinction, so that the people who had acted on this base and selfish doctrine would be giving place to others with braver and more robust ideals.

"Nor would such a result be in any way regrettable; for a race that practiced such doctrine—that is, a race that practiced race suicide—would thereby conclusively show that it was unfit to exist, and that it had better give place to people who had not forgotten the primary laws of their being.

"To sum up, then, the whole matter is simple enough. If either a race or an infinitely deeper, the infinitely higher pleasures that come to those who know the toil and the weariness but also the joy of hard duty well done, why, that race or that individual must inevitably in the end pay the penalty of leading a life both vapid and ignoble.

"No man and no woman really worthy of the name can care for the life spent solely or chiefly in the avoidance of risk and trouble and labor. Save in exceptional cases the prizes worth having in life must be paid for, and the life worth living must be a life of work for a worthy end, and ordinarily of work more for others than for one's self.

"The man is but a poor creature whose effort is not rather for the betterment of his wife and children than for himself; and as for the mother, her name stands for loving unselfishness and self-abnegation, and in any society fit to exist is fraught with associations which render it holy."

"The woman's task is not easy—no task worth doing is easy—but in doing it, and when she has done it, there shall come to her the highest and holiest joy known to mankind; and having done it, she shall have the reward prophesied in scripture; for her husband and her children, yes, and all people who realize that her work lies at the foundation of all national happiness and greatness, shall rise up and call her blessed."

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### MORMONISM IN THE SCHOOLS.

We desire to take no part in the controversy of this question only so far as it is necessary to furnish our elders with such information as they need to defend the truth against the fabrications and misrepresentations of our enemies—Christians by profession but whited sepulchers in practice. The following report is being widely circulated in the papers and coming as it does from one who is regarded as an example of truth, and one too, who should be scrupulously careful in all things which involve the question of veracity, is no doubt looked upon by people who have not read the facts in the case, as a truthful exposition of the question. The remarks were made by Mrs. Fredrick Schoff, president of the National Mothers' Congress, before the convention of this body on the 13th of March. Here it is:

"The superintendent of public instruction of Utah testified under oath that he had investigated the schools of Utah to learn whether the Mormon religion,

including polygamy, was taught in them. He said that reports have not come from all of them, but that in over 300 of the 606 schools of Utah the Mormon religion is taught. Some of the teachers in these schools showed letters bearing the seal of the president of the Mormon church, requesting them to teach this in the schools.

"The lives of Mormon polygamists were studied by the pupils. The lives of Washington, Lincoln and other great men in the world's history were entirely omitted. These conditions extended also into the states adjoining Utah. In the Brigham Young academy, where from 1,200 to 1,300 young men and young women attend, information has come to us that polygamy is taught there and the head of the school is a polygamist."

It is indeed surprising that the lady would place herself in such a questionable attitude on this matter, for most certainly her statements are no credit to her intelligence, nor to her disposition to confine herself to the truth. It is also appalling that she would attempt to palm off on her hearers a fabricated report of the testimony of a witness whose statements are authentically and officially preserved in print and which are open for public perusal. But perhaps the lady did not know of the existence of such a record; if she did it was a shame that she did not read it before she made her address, or if she read it, it is a greater reproach that she did not quote the witness correctly. In either case she was absolutely disqualified and incompetent to handle the subject in question, providing that truth was the objective point, but if sensation and whole cloth was the feast desired, then indeed was she equal to the occasion, for judging from the report, she possessed both the spirit and the material.

Now for the facts of the case. On page 367 of the "Proceedings before the Committee on Privileges and Elections of the United States Senate In the Matter of the Protests Against the Right of Honorable Reed Smoot," Mr. Nelson's testimony is that he had investigated the extent to which *Religion Classes* are conducted in the *schoolhouses*. He further states that he had written to all of the County superintendents on this matter, and that all of them except three, had replied, furnishing a complete report as to the number of these religious classes which were being conducted in the school buildings. The statistics showed that a few more than 300 of the 606 *school buildings* were used for the Religion Class service *after the dismissal of the schools*, and that, not in one instance did the religion class convene until the school hours were over.

We wonder of this language is simple enough to the mind of Mrs. Schoff, so that she is able to see the difference between a school and a school building? If not we might explain that a school is a body of pupils under the tutorage of a teacher, while a school building is a structure—a house—in which the children and the teacher meet for their recitations. We might also add that the school houses are not always occupied by the school, which is dis-

missed invariably between the hours of 2 and 4 o'clock in the afternoon, and that in a great many places it is customary to use the vacated building for other purposes, such as meetings and lectures. The structures for school purposes, are therefore in such instances used simply as conveniences, and it was for these reasons that some of the school buildings in Utah were used *once a week* by the Latter Day Saints. Have we made the matter clear? The lady says that Mr. Nelson's investigation also revealed the fact that polygamy was taught in the schools. His testimony under oath was as stated above "concerning religion classes in school buildings," and not a word was said on polygamy, in fact we have the pleasure of informing the lady that the word "polygomy" does not appear in the whole report of his testimony neither in the questions asked nor in the answers given.

Another statement made by this assuming authority is that, some of the teachers exhibited letters bearing the seal of the Mormon Church, requesting them to teach this in the schools. No such evidence occurs in Mr. Nelson's testimony, and what more we challenge the lady or any one else to produce such a letter. For any one to believe that the Mormon Church has even thought of overriding the State superintendent of schools is the height of childish simpleness, and such a charge is as ridiculous as the idea that a school house and a school are one and the same thing.

The lady says that our children are taught the lives of Mormon polygamists, and that the lives of men of national repute are ignored. Our children study national affairs and questions in the public schools, and in our religious services we exercise our right to teach our children the gospel of Jesus Christ, and acquaint them with the lives of the men of God who figure honorably in the re-establishment of the same in the earth today. We desire our children to become familiar with the noble traits of character of such men. Mrs. Schoff may protest and so also may hundreds of others, but we would remind them that we are American citizens, that many of our forefathers helped to gain our independence from England, and that today, our people stand tried and true in the defense of the Flag of Freedom, and that we intend to enjoy the blessing of religious liberty just as well as other citizens do. The men whom the lady looks upon with so much detestation and the people whom she misrepresents, have done more toward the development of the newly acquired territories of the United States—pioneering the deserts, digging canals and making farms, organizing and supporting schools, building villages and cities—than any other religious body within the confines of the government; and they have suffered more to accomplish it—not only from the trials and hardships of pioneer life, but also from the lying tongues of professed Christian perse-

cutors, than the little contemptible minds of some people are able to comprehend.

Another thing: We not only acquaint our children with the honorable men of our Church, but we also teach them the religion of Jesus Christ. We teach them how to pray, how to ask the blessing upon the food, and the efficacy of these petitions. We teach them to have faith in God and in Jesus Christ. We tutor them in the principles of morals and ethics and impress upon their minds the necessity of their living pure and devoted Christian lives. It might sound strange to Mrs. Schoff, but in these classes, too it not infrequently happens that the commandments of Jesus are taught, "Thou shalt not lie, neither shalt thou bear false witness against thy neighbor." We would like to have her visit our classes when these lessons are given, and if she desires we will repeat the instructions for her special benefit.

Now in conclusion; the fact of the matter is, that Mrs. Schoff has turned her organization over to politicians: and will therefore, no doubt, continue her Schoffing: but we suppose that some time she will stop long enough to roll her eyes heavenward and ask God to help her to be good enough to go eventually to Abraham and to the bosom of all his family. We suppose too, that in the Mothers' Congress she will teach their children (if they have any) to study the devoted lives of Abraham, Isaac, Jacob, Moses, David, Solomon, etc., etc., and that while their little ones are engaged in the study of these biographies, she will be devoting her time in slandering the Mormons for allowing their children to study the lives of polygamists. Consistency! Consistency! thou art at the head of the Mothers' Congress!—[THE EDITOR.]

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FREE!

We have on hand a number of "Tracts on Tithing," "Mormons and Mormonism" and other miscellaneous pamphlets. We also have a number of "Sunday School Scrolls," and pictures of the Church authorities from the days of the Prophet Joseph, down to the present time. If the saints and elders will send the stamps to pay the postage we will be pleased to distribute these valuables among them. Send in at once, enclosing stamps to cover the postage. Address Southern States Mission, Box 103, Chattanooga, Tenn.

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Brigham Young said, "If you want to apostatize, apostatize and behave yourself." This is the only time on record that that great and wise prophet ever counseled a person to do an impossible thing. Who ever heard of a man apostatizing and then behaving himself? He can't.

# ELDERS' JOURNAL.

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APRIL 1, 1905.

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## EDITORIAL.

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### THE DUNN-RAINE ATTACK.

In the March number of Leslie's Magazine appears an article on the "Mormons" written by W. M. Raine and A. W. Dunn. The writers must have been some what "rattle brained" during the process of composition for their story fails to hang together. In one breath they sing the praises of the Latter Day Saints and with the next malign and abuse them. They say we are ignorant; that we are un-American; that our religion is a menace to civilization; that we are unfit for citizenship; and that it is impossible for a good Mormon to be a good citizen. On the other hand they assert that our organization is the most perfect in all the world, that we are industrious, frugal and thrifty; that we know more about colonization than any other people in the United States; that our schools and other accomplishments favorably impress every visitor; that our "community interest has reached the highest perfection;" that we all work for the general good and at the same time acquire tracts of land and build comfortable homes; that we have built thriving villages and cities, and have erected school buildings and tabernacles in every community of any size. All this we have done and yet they contend that we are ignorant, and disqualified for citizenship. Need we say anything more to refute their accusations than what they themselves have written? Intelligence answers no!

In addition to the above, the gentlemen (?) had the following to say in derision on the Mormon doctrine of marriage:

"To multiply and replenish the earth is the first great commandment of the Mormon Church."

"Wifehood and motherhood were and are passports to heaven. To be barren is a disgrace; to raise a large family, a mark of grace among the Saints."

No doubt the gentlemen are in sympathy with the Woman's Society of Political Study, who in New York last January, declared in favor of race suicide among the poor (the rich already practice it quite generally and therefore need no conversion) and would restrict the family to the number defined in the Foolish Dictionary, "A wife, a bull pup, and a canary bird." They may believe in this ungodly doctrine if they choose, and they may raise just as many dogs as suits their "intelligent" natures, some people are best suited for that kind of society anyway—but as for us, with the help of God we will stand

on the platform laid down by God the eternal Father, and will rejoice in the legitimate and divine fruits of our manhood and womanhood. Their "intelligence may keep them forever under the melodies of a pretty bird and the whine of a bullpup, but as for us, we prefer the prattle of the babe and the companionship of sons and daughters; we are not pacified in the sphere of fowls and canines, our "ignorance" if it be ignorance—lifts us above that plane, and we are satisfied only when we have been crowned by the eternal glories of parenthood! That's the difference, Mr. Raine, Mr. Dunn, that's the difference between our "ignorance" and your intelligence. Our disagreement in natures and opinions on this subject of marriage, arises from the fact gentlemen, that your education is the results of a modern pet Christian doctrine, advocated and adhered to in the fashionable circles of society, while ours is the result of the plain simple gospel of Jesus Christ. The gentlemen evidently are sadly in need of some good sound practical advice on the subject they have tried to ridicule, and we call their attention, especially, to the address of President Roosevelt, copied on the first page of this number of our Journal and particularly to the paragraph which says, "*But the man or the woman who deliberately foregoes these blessings, whether from viciousness, coldness, shallow heartedness, self-indulgence, or mere failure to appreciate aright the difference between the all-important and the unimportant—why, such a creature merits contempt as hearty as any visited upon the soldier who runs away in battle, or upon the man who refuses to work for the support of those dependent upon him, and who though able-bodied, is yet content to eat idleness the bread which others provide.*"

Another charge: They say that "No other sect in America has caused the government so much trouble." The Church of Jesus Christ of Latter Day Saints has been of no more trouble to the United States than the Church of Jesus Christ of former day saints was to the Roman government. In the days of Christ the government officials were influenced against the saints by the damnable practice of libel and defamation from the mouths of corrupt priests—ministers in the popular churches. These hirelings were at the bottom of the crusade against the Christians. They used their priestly offices to secure political assistance in their heated persecutions of Christ and his adherents. "He calls himself a King," they said of Jesus, and "If we let this man alone, he will take away our place and nation," therefore, "Away with him, crucify him! crucify him!" and so they did; and during the course of all the bloody onslaughts made upon the Church of Christ which finally overcome the saints, ministers and politicians worked hand in hand together. The Church of Christ then was considered a menace to the government, it was the cause of so much trouble to the nation—"of all sects," it was the meanest and the worst to handle! It is just so

with the Church of Jesus Christ today. Ministers are at the bottom of the crusade against it. They raise the cry of fear in the land, and notwithstanding their loud and constant howls against the unity of Church and State, they use their priestly offices to extract political assistance in their war against the Church: and because weak-kneed politicians have been whipped into their ranks and have catered to their demands, and because the united efforts of both have failed to obliterate the Church or to stop its progress, the charge is made that it is such a trial to the government which is the same miserable subterfuge, used by self-righteous Scribes and Pharisees in their war against the primitive church. "It needs be that offenses come but woe to them by whom they come." The Church stands today as it stood anciently, the object of priestly attack, and the same diabolical methods are used against it now that were used against it then, and that too, by men of the same ungodly stripe.

The gentlemen also said that, "no other church has left a trail of blood along its pathway." This is true! but whose blood was spilled? "Mormon" blood! Whose bullets spilt it? "Christians-" "Christian" mobs forced the saints from Kirtland and Nauvoo; and left a testimony of their dastardly crimes written on Freedom's soil in Mormon blood! "Christian" mobs raided the colony of saints at Haun's Mill, shot numbers of them to death, threw the bodies into an old well, ravaged the women whom they tied on the benches of their edifice erected to the honor and glory of God, and returned to their saintly homes, their hands reeking in Mormon blood! "Christian" mobs hounded the Prophet Joseph and his brother Hyrum, for years, in hopes of accomplishing their destruction through a process of law; and having failed in this, they were satisfied only when they had ruthlessly killed their bodies and spilled their blood! And this is not all! for in addition, it remains yet to be said that since these days of crime and plunder "Christian" mobs have added to their already sickening record, the murder of Mormon missionaries! Yes indeed, has the Mormon church left a trail of blood in its pathway, but it has been spilled by Christian hands!

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#### FREEDOM OF SPEECH.

It is inferred by some newspapers that the Mormon Church has excommunicated one of its members because he exercised the right of free speech. There is no people on the earth that believes in the liberty of speech more than do the Latter Day Saints. But they recognize the fact that there is a certain legitimate scope for the exercise of that right, just as there is a certain legitimate scope for the exercise of individual action. A man has the liberty to do just as he pleases so long as he does not infringe upon the rights of others; but when he leaves suffering and distress in the path of his

personal gratification, when he must trample the liberties of his fellows under his feet in order to satisfy his own ambitions, then he is acting outside of the scope which Justice has given him—he is beyond the legitimate limit and must be curtailed—not in the exercise of his liberty, but in his abuse of it. A man may injure others with his tongue as well as with any other member of his body and the law of the land will punish a man for the one offense as well as for the other. Liberty of speech does not embody the right to defame and vilify the name and character of a man—to circulate libelous reports and infamous charges against him. This is an injustice and is pronounced criminal by law and is punishable through the courts of the land. The Church of Jesus Christ of Latter Day Saints stands on this platform and it exercised its ecclesiastical powers accordingly in the matter of the recent excommunication, and in doing so it did no more than the Catholic Church would do, should its devout member, Ex-Senator Kearns, denounce the Pope, as the President of the Mormon Church has been, as a traitor, a glutton, a thief, an adulterer, a false Prophet, preferring rather to worship Mammon than to serve God. The world may criticize the Mormon Church, complain of its methods and oppose its principles, and after all is both said and done, they will discover that it is perfectly able to handle its own affairs and that it is more than competent to conduct its own business and that in spite of all the powers of hell which may unite to accomplish its destruction it will roll on and progress in the earth; and will continue to exercise church discipline whenever the conduct of any of its members requires it, and it is within its church powers to do so. Newspapers would, no doubt, like to have the Mormon Church prohibited from excommunicating one of its members without a special act of Congress, but this is not Caesar's business, it belongs to the church; and if those non-Mormons who seek to dictate in Mormon matters, will render unto Caesar the things which belong to Caesar, and let the Church render unto God that which belongs to God, they will be engaged in a better and a more commendable business.

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#### • SUBSCRIBERS AND ELDERS.

Always state whether your subscriptions are renewals or not, and also in cases of renewals be sure to give the name in which the Journal is being sent.

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Elder Hyrum Dille of the Mississippi conference was suddenly called home to attend the funeral of his little girl. He expects to return again to the south to complete his labors. Our hearts go out in sympathy for himself and wife in their hour of bereavement.



# **RAYS OF LIVING LIGHT.**

(By APOSTLE CHARLES W. PENROSE.)

## *Ray No. 7.*

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying Babylon is fallen, is fallen, that great city, because she made all nations drink of the wrath of her fornication." (Rev. XIV: 6-8.) In these inspired words John the beloved Apostle, predicted the restoration of the Gospel to the earth, and the subsequent destruction of that power which had filled the earth with the darkness of spiritual inebriety and wickedness. That these events were not revelations of the past, but prophecies of the future manifested to the Apostle John, is made certain by what he says in Chapter IV, verse 1: "After this I looked and behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me, which said, come up hither, and I will show thee things which must be hereafter." The angels spoken of in the XIV chapter, quoted above, were among the things which John was told "must be hereafter. It should be observed that when the angel should fly to the earth bearing the everlasting Gospel, it was to be at a time when every nation, and kindred, and tongue, and people would be without that Gospel in its fullness. That this has been the condition of the world for a long time has already been demonstrated to the reader.

In predicting events that would occur previous to His coming and "the end of the world," Christ declared, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." (Matt. XXIV: 14.) From this we learn that the Gospel as preached by Christ and delivered by Him to the Apostles, is to be preached in all the world as a witness of His second advent and a sign of the approaching end. (See verse 3.)

The foregoing predictions correspond with the prophecy of Isaiah: "Wherefore the Lord said, forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men; Therefore I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid." (Isaiah XXIX: 13, 14.) All the Prophets whose writings have been collected in the sacred volume called the Bible, have proclaimed the glory of the latter days and the final triumph of truth over error, and the power of God over the deceptions of that Evil One.

Thus not only the restoration of the Gospel after the great apostasy that was to take place was foretold by holy men of God but the manner of its revelation was also explained. It was to be by the coming of an angel from heaven. To whom might it be expected that this angel should appear? To the learned divines and contending sectaries of modern Christendom? Do they not all declare that revelation ceased when John received his vision, recorded in the Book of Revelation? Do they not teach that though angels once ministered to men, the day of their coming has long since passed? Have they any faith to call on God for a divine communication? And will the Almighty reveal anything except to those who call upon Him in faith? God's ways are not as man's ways. Therefore, as Paul expressed it, "Not many wise men after the flesh, not many mighty, not many noble are called, but God has chosen the foolish things of the world to confound the wise. And God hath chosen the weak things of the world to confound the things which are mighty, that no flesh should glory in his presence." (I. Cor. 1: 26-29.) And as quoted above, the Lord determined that in bringing forth His latter-day work, "a marvelous work and a wonder," "the wisdom of the wise should perish and the understanding of the prudent should be hid."

It was in the year 1823 that the angel spoken of by John the Revelator came with the everlasting Gospel to a young man scarcely eighteen years of age, of obscure, though respectable parentage, and without the learning of the

schools. His name too, was common, and his occupation that of a farmer's boy. Joseph Smith, whom the Lord raised up to receive His word, establish His Church, and prepare the way for the Redeemer's second coming, was led to enquire of the Lord through reading the scriptures for the purpose of finding out which of all the disputing religions was right. Coming to the Epistle of James, 1st chapter and 5th verse, he read: "If any of you lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." Relying on this word, he went into the woods to pray, and in the simplicity of his heart called on God for the wisdom which he felt he greatly needed. He was then not fifteen years of age, but his faith was strong and wavered not. His prayers were heard, and in a heavenly vision in open daylight, the Father and the Son revealed themselves to his astonished gaze. The Father, pointing to the Son, proclaimed, "This is my beloved Son, hear Him." Our Savior spoke to the boy, and in answer to his question as to which of all the religious sects was right, he was told that they had all gone out of the way, and was commanded to go after none of them, but was promised that in due time the true Gospel of Christ should be revealed to him.

When the angel appeared to him, three years later, it was in his chamber, just as he had retired for the night. Coming in glory, the angel showed to Joseph the place where an ancient record was hidden in the side of a hill, containing the history of the former inhabitants of the American continent, including an account of a visit made to them by Jesus Christ after His resurrection from the dead, when He declared to them the same Gospel that He had preached in Palestine, and also established His Church among them after the same pattern as that organized on the eastern hemisphere. He was informed that this record should be subsequently placed in his hands to translate by the gift and power of God to be given to him through means which the Lord had prepared for that purpose. This manifestation was thrice repeated that night that Joseph might be fully assured of its reality. Under the inspiration of Almighty God, the young man was able to obtain possession of this precious record, inscribed in small and curious characters upon metallic plates. The Gospel is there set forth in plain and simple language, and no one who reads the book, which is called the Book of Mormon, with a prayerful and unprejudiced heart, will fail to be impressed with its divine origin.

After being thus favored of the Lord, Joseph Smith received a visitation from John the Baptist, who held authority in ancient times to preach and administer baptism by immersion for the remission of sins. He came as a ministering angel, and ordained Joseph Smith and his companion, Oliver Cowdery, to that Priesthood and authority. Thus endowed, these young men baptized each other, and at a later date were ministered to by the Apostles Peter, James and John, who ordained them to the Apostleship, with authority to lay hands on baptized believers, and confer the gift of the Holy Ghost, also to build up and organize the Church of Christ according to the original pattern.

On the sixth day of April, 1830, the Church of Jesus Christ was organized in the state of New York, with six members, Latter-day Saints, who had been baptized for the remission of sins and had been confirmed by the laying on of hands. The Holy Ghost was manifested unto them, and as the Church grew in numbers the gifts of the spirit were imparted, and the organization was eventually made complete with Apostles, Prophets, Seventies, Elders, Priests, Teachers and Deacons, also Bishops and other officers that were in the primitive Christian Church; indeed all the grades of the Melchisedek and Aaronic Priesthood, with their keys, powers and endowments, and all the ordinances, ministrations and divine manifestations necessary to the true Church of Christ. Men thus divinely authorized, were sent out into the world to preach the Gospel like the Apostles of old, without purse or scrip, without salary and without pay of any kind, depending upon the Lord and friends whom He might raise up to minister to their temporal wants. Wherever they went and people received their testimony and were baptized for the remission of sins, the Holy Ghost was poured out upon them through the laying on of hands, and they invariably obtained a testimony from God that they were accepted of Him, and that He had in very deed reestablished His Church on earth. There are now many thousands of living

witnesses to the truth of these things. They are natives of various countries, speaking different languages, reared in divers religions; they are now brought to the unity of the faith; they have come to a knowledge of the truth. Doubt has fled and darkness has been dispersed; the light of heaven shines in their souls. They are in the strait and narrow way. They are members of the body of Christ, and His Spirit, which searcheth all things, yea the deep things of God, is the abiding witness from on high and shows them things past, present, and to come.

This is the latter-day work spoken of by the Holy Prophets. It is the dispensation of the fulness of times, in the which "God will gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." (Eph. 1; 9, 10.) It is the last and greatest of all dispensations. In it will be accomplished the "restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began." (Acts III.; 21.) It is to prepare the way for the second advent of our Lord Jesus Christ, who will come "in the clouds of heaven with power and great glory," and "in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, when he shall come to be glorified in his Saints." II. Thess. 1: 7-10. In this dispensation, after all people have been warned and the Gospel has been preached for a witness to all nations, and the elect are gathered together from the four winds, namely, the East, West, North and South, the great tribulations and judgments will be poured out, the end of the world, that is, the end of the rule of Satan and of the wicked will come, the kingdoms of this world will become the kingdom of our God and His Christ, and He will reign over them forever.

"The times of ignorance God hath winked at, but He now commands all men everywhere to repent." Therefore, O! ye inhabitants of the earth, hearken to the voice of the Lord, which is unto all people, Christian and Pagan, preachers and hearers, Papists, Protestants, infidels, secularists and agnostics, rich and poor, kings, presidents, rulers, peasants and men and women of all races, religions and degrees, saying, repent of your sins, of your false creeds, of your dead forms, and of all your unbelief and iniquities, and come unto me, and be baptized by my servants, on whom I have placed my authority, and receive the laying on of their hands, and you shall have the remission of your sins and the gift of the Holy Ghost, and shall know that I am God, and that I have set my hand to accomplish my great work in the earth, and if you abide in me you shall inherit the earth when it is cleansed and glorified, and shall be crowned with eternal life!

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#### REVIEW.

During the month of March and the latter part of February the weather has been very favorable and much effective work has been done. Several spring conferences have been held with the elders and saints and the way prepared for a season of prosperity and progress in the cause of Truth. The conferences convened as follows: Georgia, Macon, Feb. 19 and 20; Florida, Jacksonville, Feb. 22 and 23; South Carolina, Hampstead, Feb. 28 and March 1; Virginia, Richmond, March 5 and 6; Kentucky, Oweningsville, March 11 and 12; East Tennessee, Silver Point, March 19 and 20. Brother Rich reports the Elders in excellent spirits and with but one or two exceptions, in the best of health. The meetings were all well attended by saints and elders, and also quite liberally patronized by investigators. The brethren were all treated most considerately by the saints and friends, who showed them every kindness and courtesy. The spirit enjoyed in all the assemblies was most inspiring and all in

attendance felt that the conferences were a complete success. President A. F. Jeppson of the Virginia conference was honorably released to return home and Elder C. L. Pritchett sustained as his successor. A similar change in the presidency of the South Carolina conference was also effected, in which Elder Alfred Carter succeeded President E. S. Davis.

During the month several baptisms were performed, several of which occurred on the Island of Key West. These were the first people on the Island to accept the Gospel. Elders J. A. Gardner and O. E. Overson were the officiating brethren. The prospects for a bounteous harvest of honest souls in this field, is very encouraging, and no doubt many more adherents to the gospel will be added to the fold in the near future. The mission force is being greatly reduced on account of so many releases and so few arrivals, which makes it quite difficult to render the saints and the investigators the best attention. However the work is progressing and the Mission is enjoying the satisfaction of success and prosperity.

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#### TRANSFERS.

Elder Fred J. Heath who has for the past year labored so faithfully in the office, was released of his responsibility at headquarters in order that he may complete his missionary labors among his many friends in the Ohio conference. Elder G. Williams transferred from Mississippi to Georgia.

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#### RELEASES.

Ira Waite, East Tennessee. G. E. Whitehead, W. S. Rust, Georgia. P. P. Taylor, A. A. Wilde; A. J. Aagard, J. W. Hill, Kentucky. L. S. Armstrong, J. F. Cooper, East Tennessee. S. L. Richards, Jas. H. Jenkins, Middle Tennessee. L. W. Johnson, North Carolina. B. E. Tilby, M. McAurthur, L. E. Overson, J. A. Gardner, Florida. A. F. Jeppson, S. S. Stevens, Virginia. E. S. Davis, South Carolina. Jas. Beck, Ohio.

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#### OBITUARY.

Sister Sarah E. Thompson, died on March 3d, at Perth, Miss.

Sister Louisa E. Ventress of South Tunnel, Tenn., departed this life Feb. 9th.

Brother Elijah Gainey, of Heartsville, S. C., died recently. He was a good and faithful man in the Church.

Mrs. Martha R. Gossett of Butler, Ga., was summoned beyond, Feb. 26. Sister Gossett was not a member of the Church, but was a true friend, and her kindness will live forever in the hearts of the Elders who were partakers of her hospitality and friendliness.

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Ignorance is of a peculiar nature, once dispelled it is impossible to reestablish; it is not originally a thing of itself, but it is only the absence of knowledge; and though man may be kept ignorant, he can not be made so when once informed."—*Messenger and Advocate*.

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It is an alarming state to be past feeling, especially as to religious truth and duty.—C. Simmons.

*Report of Mission Conferences for Two Weeks Ending March 18, 1905.*

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused Ent'	Tracts Distrib'd	Books Sold	Books Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Juor. Sub.	Deseret News Subscriptions
D. B. Foulger .....	Alabama ...	16	666	174	51	250	6	658	52	2	3	44	561	...	8	...	...	1	1
F. J. Sorensen .....	East Tenn..	18	984	68	14	242	2	449	14	8	16	40	311	8	...	...	...	1	1
J. W. Golightly .....	Florida ....	20	1019	1057	42	309	16	552	46	8	84	42	699	5	7	...	...	1	1
A. D. Steele .....	Georgia ....	18	790	62	63	299	21	574	24	7	28	47	717	2	...	...	...	1	1
A. J. Aagard .....	Kentucky ..	16	671	1820	83	291	...	447	80	13	8	31	887	...	4	...	...	...	...
Elmer Kimber .....	Mid. Tenn..	14	707	119	73	146	160	812	24	4	28	13	300	...	...	...	...	...	...
Wm. Harris .....	Mississippi	16	653	79	49	815	25	758	15	6	18	25	893	2	1	...	...	...	...
L. W. Johnson .....	N. Carolina	20	1028	883	20	264	42	448	19	...	15	31	255	4	...	...	...	...	...
A. C. Hull .....	Ohio .....	16	1124	2198	643	569	...	954	89	...	59	48	1099	...	...	...	...	...	...
Alfred Carter .....	S. Carolina	17	1063	533	96	445	77	794	39	3	28	34	773	1	3	...	...	1	...
C. L. Pritchett .....	Virginia ....	18	904	1284	41	154	75	1008	54	2	12	14	821	...	...	...	...	...	...

## WORTH WHILE.

(ELLA WHEELER WILCOX)

It is easy enough to be pleasant  
 When life flows by like a song,  
 But the man worth while is the one who will smile  
 When everything goes dead wrong.  
 For the test of the heart is trouble,  
 And it always comes with the years  
 And the smile that is worth the praises of earth  
 Is the smile that shines through tears.

It is easy enough to be prudent  
 When nothing tempts you to stray,  
 When without or within no voice of sin  
 Is luring your soul away;  
 But it's only a negative virtue  
 Until it is tried by fire,  
 And the life that is worth the honor of earth  
 Is the one that resists desire.

By the cynic, the sad, the fallen,  
 Who has no strength for the strife,  
 The world's highway is cumbered today—  
 They make up the sum of life.  
 But the virtue that conquers passion,  
 And the sorrow that hides in a smile—  
 It is these that are worth the homage of earth,  
 For we find them but once in a while.

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*"The Laws of the Gospel are neither more nor less than a few of the principles of eternity revealed to the people, by which they can return to heaven from whence they came, A few of the laws of the Gospel have been revealed to us in the last days, by which we can begin to walk the path back into the presence of the Father and the Son, having the communication opened between the heavens and the earth to reveal the will of God unto the children of men."*—BRIGHAM YOUNG.

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## THE POWER OF THE APOSTLESHIP.

(By GEORGE Q. CANNON, in the Western Standard, 1856.)

The objections used against "Mormonism" are, in many instances, when carefully examined, so many arguments in favor of its truthfulness. We have but to allude to one of the principal objections urged against the system to prove this. The feature in our system which excites the most apprehension, and which is considered the most objectionable is the concentration of power in the head of the Church. The idea of one man controlling the whole body, wielding irresistible influence throughout the various departments and branches of the Church, counseling and directing every movement, is repugnant to the world, and they consider it highly objectionable and dangerous. It is one great cause of their hatred to the system, and the inflammatory appeals they, from time to time, make for its believers to be broken up. To them the existence of this power is an evidence of delusion; and they publish it as such. To those, however, who are acquainted with the nature of the government of God, its existence, when combined with other evidences, is an assurance that God is its author and supporter. Every believer in the Bible will willingly concede that Peter and his brethren, the Apostles, had no more power than was really necessary for the discharge of the responsible duties assigned to them. No Christian will be so presumptuous as to condemn them, or say that they did wrong in exercising it. Peter, an illiterate fisherman, declared

unto the people, eighteen centuries ago, that he had received the keys of the kingdom of heaven, and had power to bind on earth and it should be bound in heaven; to loose on earth and it should be loosed in heaven. He declared that he had power to remit sins, and they would be remitted; to retain sins, and they would be retained. Hundreds believed him, and obeyed the laws and the ordinances which he taught. They looked upon him as the man empowered by the Lord to administer in His stead among the people. His counsels were venerated by them and they viewed him as a man incapable of abusing the authority the Lord had endowed him with.

The Latter-Day Saints lay claim to have received the same Priesthood and authority which was held by Peter and his brethren—they claim nothing less than this. The power which Jesus bestowed upon them, the Latter Day Saints assert and testify has been again restored to the earth, and is now held by the present Apostles of the Church of Christ. The head of the Church upon the earth at the present time, holds the same authority which was held by Peter, the head of the Church in ancient days. He is vested with the same power, holds the same keys, and his counsel is equally as binding as Peter's was when he occupied the same position. If the existence of this power was not dangerous then, it certainly is not now. If Peter were on the earth today, acting in the capacity of the First Apostle in and President of the Church of Christ, would he exercise any less authority than that exercised by the head of the Church now? Most certainly he would not. The objections which are urged against Brigham Young and the Gospel today, and which are considered by many sufficiently weighty to justify the overthrow and annihilation of that system, could, with equal plausibility and force, have been advanced against Simon Peter and the Gospel then. Trace the course of the two individuals, and the parallel will be found complete. Peter claimed that he had received the keys of the kingdom of heaven, that his acts on the earth, whether in binding or loosing, in remitting or retaining, were recognised as valid by the authority of heaven. He claimed to have the authority of heaven to not only counsel the Church of Christ in spiritual things, but also the authority to counsel its members in temporal affairs. In him was concentrated the power to dictate and wield the whole body, as he saw fit. In fact, his word was law. If he counseled them to move, they moved; to stay, they remained. If he thought it wisdom for them to sell their possessions and goods, they sold them. If he said consecrate your property to the Lord, they consecrated it, and brought and laid it at his and his brethren's feet. In righteousness he controlled them and theirs to the fullest perfection. Brigham Young, as the first Apostle and President of the Church on the earth at the present time, neither claims nor exer-

cises any more power than this. Yet, because he does these things, the world think it dangerous assumption. The existence or exercise of such power, is one of the strongest arguments that, in their estimation, can be adduced as evidence of the delusive tendencies of "Mormonism." In that, they imagine, consists the delusion, and it is that they object to.

But, as we have said, that which the world holds as an objection, is in reality, a strong argument in favor of the truth of "Mormonism." Did Brigham Young and his brethern profess to be Apostles, to hold the same keys and authority which were held by Peter and his fellow Apostles, and yet not exercise the same power, it might be set down as conclusive evidence that they were impostors. They would have the form, but be entirely destitute of the power. However, they not only claim to have received the Apostleship, but, as true and legally ordained Apostles would be sure to do, exercise the power and authority thereof. Thousands submit to it. They know it to be correct. They know that whenever God has a people upon the earth, power similar, or approximating to this, is bestowed. It is not a feeling of man-worship that prompts them to be governed by it. The intelligent and independent New Englander, born and bred under the freest institution the sun ever shone upon, the hater of every species of tyranny and despotism, yields as cheerful an obedience to its requirements, as the man who has been ground down under the iron heel of oppression from his childhood. Men who never bowed to mortal man—men who have the most exalted ideas of liberty and the rights of man submit to it gladly. They do so because they desire to honor God and respect His authority. They are prompted by motives similar to those which caused the ancients to submit to the Priesthood held by Peter and his brethern. If Peter or any of his brethern were to make their appearance on earth at the present time, and teach and advocate the same doctrines which they did when they were here (and they would never teach any other), they would be treated as impostors. Extermination would be strongly urged, on the ground that the power they would hold over the people upon the earth would be dangerous. The fact is, the Latter-Day Saints are the only people on earth who would give the slightest heed unto them, or who would receive them as ministers and Apostles of Jesus Christ.

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#### THE MISSION OF MORMONISM.

(By GEORGE Q. CANNON, in the Western Standard, 1856.)

Since the early days of Mormonism, its complete overthrow and annihilation have been regarded by many as the inevitable consequences of certain contingencies which were expected sooner or later to arise. For instance: while the Prophet Joseph was alive, it was thought that his cunning and the extraordinary faculty that he had of governing and controlling men, were the qualities that kept the



system and its followers together. Let dissensions spring up in their midst and his power be broken, said his enemies, and the system will speedily fall to pieces, and its adherents be scattered; or let him be killed and the fate of Mormonism will be for the historian to record, while he hands down to future posterity another striking instance of the credulity of our race and the wonderful effects of delusion. But how plainly the history of the past twelve or thirteen years has proved that they were not gifted with prescience! Dissensions sprung up, the Prophet was martyred; but the system neither fell to pieces nor lost its power. The ruth of the adage, that "Man proposes but God disposes," was fully illustrated; for the identical measures through which they propose to check the progress of Mormonism, proved the means of accelerating it. The experience of the past, however, has failed to teach the majority of the world that Mormonism is entirely independent of contingencies for its success, and combinations of circumstances for its perpetuity. They are still waiting for something to "turn up" which will bring about the consummation so long and hopefully desired. No sign of trouble in "Mormondom" escapes their notice; a drowning man clutches at a straw no more eagerly than these individuals do at everything that affords the least shadow of hope, that there is likely to be a difficulty or dissension soon among that people. Every time they allude to the subject, they write and speak as though the time for which they have been so anxiously waiting for twenty-seven years had at length arrived; the event had transpired which was to prove the initiatory step to the final destruction and overthrow of Mormonism. Hopefully and gleefully they hail it, dialate upon it, and foretell its consequences,—but, alas! for their expectations, only to be again disappointed. These expectations of the destruction of Mormonism, however, are never discouraged. They have, to them, a happy faculty of being able to fully ignore the increased and continual development of Mormonism. Mormonism as a general thing, in their imaginings, is going down, falling into disrepute among its believers, and trembling beneath the blows which it is receiving from some source or other. They hug this delusive phantasy to their bosoms; and continue to hope on, hope ever, though, by the appearance of everything around them they ought to be convinced that their expectations are unfounded. The present position and power of Mormonism is neither attributable to advantageous circumstances, nor to the wisdom and the power of man. God willed that it should do what it has done and is doing, and He overruled everything for the accomplishment of these things. Men err when they attribute the rapid increase and spread of Mormonism, to the persecution alone which it has received, or to the fiery zeal of its propagators. And they also err when they think that even dissensions among its adherents will produce its dissolution. Should every report which has been of late put into circulation relative to dissension and trouble which are said to exist in Utah be true, what would it prove? Would it prove Mormonism false? Would it be any evidence that Mormonism would not fill the high and glorious mission assigned it? We want every man—particularly those who are watching so eagerly for trouble and dissension among the Latter Day Saints, with the hope that they will prove their destruction to understand that we are looking for all things. Every Latter Day Saint who embraced Mormonism understandingly, has made his calculations on having trouble to contend with. He knows that the gospel net gathers fish of every kind, both good and bad; that the tares and the wheat will grow together until the harvest; he therefore, expects to see those who do not practice what they have embraced, dissent and apostatize from time to time, and seek to produce the destruction of those who will do right, and are determined to cling to the truth. False brethren were one of the great trials that the saints of old had to contend with; and moreover, the dissenters were more embittered than those who had never known the truth. Dissensions did not, however, invalidate the truth of the Gospel then, neither will they now. It is no evidence whatever that Mormonism is untrue, or that it is about to fall to pieces, because men dissent from it, and seek its destruction, and the lives of those who adhere to it. As well might men argue that because Lucifer and the third part of the hosts of heaven dissented and rebelled against the Father that, therefore the principles by which the hosts of heaven are governed, are untrue, or that the association into which are formed will fall to pieces. Mormonism as it is termed, is true; its principles are indestructible; they have been revealed from the heavens to the children of the earth, never to

be again withdrawn—they have a mission to perform, and they must triumph, for God has spoken it. We do not preach the adherence of these principles unto mankind, for they are human, and subject to all the weaknesses of humanity; but we teach the principles themselves. They are holy, pure and perfect, and will bestow all these attributes upon those who will practice them aright. Whether then, we live or die, are persecuted or honored, have dissensions and have dissenters to contend with, or smooth, undisturbed progress before us, the fiat has irrevocably gone forth, that Mormonism must live until earth is filled with its principles and effects. The people are upon the earth, who are to be instruments in the hands of God, with their posterity, to bring about all these results. We can be that people if we will; but if we will not consent to be and will dissent, rebel, or not carry out these principles another people will be raised up to do this work. But all mankind may rest assured of this one thing,—that Mormonism will never be overthrown. They wait in vain for something to “turn up” that will destroy it. The massacre of Joseph Smith and hundreds of men, women and children, did not do it; mobbings, oppression and wholesale expulsion entirely failed; neither will the death of any other man nor hundreds of men, nor the dissensions or apostasy of any number, however numerous, bring about its destruction.

### WAYS OF LIVING LIGHT.

(By APOSTLE CHARLES W. PENROSE.)

#### *Ray No. 8.*

“Truth shall spring out of the earth, and righteousness shall look down from heaven.” So prophesied the Psalmist. (Ps. LXXXV.; II.) This may be viewed as a figurative expression, but it has been literally fulfilled in the 19th century. In the midst of the disputations over the meaning of many parts of the Bible, which have caused so many heart-burnings and bitter feelings among preachers and professors of religion, out of the earth has come forth a sacred record containing divine truth in such plainness and simplicity as to settle in the minds of believers those controversies which have agitated the world of theology. When the American continent was discovered by Columbus and others, who were led to cross the great waters in search of unknown lands, a dark-skinned race, composed of many different tribes but evidently of a common origin, were found in possession of the Western Continent. Varying in their characteristics from the white, the black, the yellow, and all the European, Asiatic and Ethiopian branches of the human family, their origin became a cause of wonder and scientific investigation. The general conclusion arrived at was, that at some remote period their ancestors had migrated from some portion of the Eastern hemisphere, but when, or how, or why this emigration had taken place was a profound mystery.

But in the year 1829 a book was published in the State of New York, claiming to have been translated from metallic plates found in a hill-side in that state, by a young man who was directed to their place of deposit by an angel of God, and who was inspired in the work of translation to decipher the hieroglyphics inscribed on those plates, being aided in the work by an instrument, discovered with them, called the Urim and Thummim. The plates had the appearance of gold, were not quite so thick as common tin, were about six inches by seven in size, were engraved on both sides, and were fastened together in the shape of a book by three rings at the back. Acting under instructions of the heavenly messenger, the young man, Joseph Smith, proceeded as quietly as possible to perform the arduous task required of him. As he was but a poor scholar, he obtained the assistance of a scribe to write, as he dictated word by word. The news of the discovery, however, became noised around, and ridicule from both preachers and people was followed by attempts at violence, so that the plates had to be concealed, and, with their translator, removed from place to place.

A farmer, named Martin Harris, who had become interested in the work, received from Joseph Smith a copy of some of the hieroglyphics with their translation. These he carried to New York and submitted them to some learned linguists, among them Prof. Anthon, who, after examining them, pronounced them true characters and the translation, so far as he could determine, to be correct.

He wrote a certificate to this effect, and gave it to Martin Harris. But questioning him as to how the young man had obtained the record containing these characters, he was informed that it was revealed to him by an angel of God. He then requested Mr. Harris to let him look at the certificate he had given him. On receiving it he tore it up, declaring that there was no such thing as angels from heaven now-a-days, but said if the book was brought to him he would endeavor to translate it. A portion of the record being sealed, Martin Harris informed him of that fact, when he exclaimed, "I cannot read a sealed book." As will be seen subsequently, he was, though unwittingly, fulfilling a scriptural prophecy.

That portion of the record which was not sealed was finally translated into the English language by Joseph Smith, and formed a volume of about 600 pages, which was published as the Book of Mormon. This title was given to it because a Prophet named Mormon, by command of God, about four hundred years after Christ, compiled and abridged the records of Prophets who ministered on the American Continent, back to about 600 years before Christ, when a colony of Israelites was led from Palestine across the waters and became a numerous people, the ancestors of the present race of American Indians. The account of their travels, their establishment on the Western hemisphere, the revelations of God to them, their division through wickedness into separate tribes, the manner in which the hue of their complexion was changed, their wars, their works, their buildings, their customs, their language, the words of their Prophets, are all given in great plainness in the Book of Mormon. An account is also given of the visit of our Lord Jesus Christ to this people after His resurrection, fulfilling His own prediction recorded in John X; 16: "And other sheep I have which are not of this fold. Them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." That these "other sheep" were not the Gentiles, as popularly supposed, is clear from Christ's statement, "I am not sent but unto the lost sheep of the House of Israel." (Matt. XV.; 24.) He established His Church among them, ordaining Twelve Apostles, and giving them the same Gospel, authority, gifts, powers, ordinances and blessings as He gave to His "sheep" on the Eastern hemisphere. Thus the fulness of the Gospel is contained in the Book of Mormon, which stands as a witness of the truth of the Bible; the two records supporting each other, and both united bearing testimony to an unbelieving world that Jesus of Nazareth is the Christ, the Son of the eternal God and the Savior of the world.

This record also contains an account of a colony directed of the Lord to the Western continent at the time of the scattering of the people from the land of Shinar and the confusion of tongues, at the stoppage of the building of the Tower of Babel. The ruins of their cities and temples and fortifications, discovered by travelers and archaeologists since the publication of the Book of Mormon, are silent but potent witnesses of the truth of the record. Each succeeding year brings forth further evidences of this character, that form a cloud of witnesses to the divine mission of the Prophet, Seer, and Translator, Joseph Smith. The Book of Mormon has since been published in many languages and submitted to the scrutiny of the religious and scientific world, and no one as yet has been able to point out wherein it disagrees with the Jewish Scriptures or with the facts developed by antiquarian research and scientific investigation. Yet it was brought forth in this age by an unlearned youth, not acquainted with the world, reared in rural simplicity without access to the literature of the time, and without even the ordinary acquirements of the schoolboy of the present.

According to the Book of Mormon, the people who journeyed from Jerusalem to the American continent, taking with them the genealogy of their fathers and writings of the Law and the Prophets, were of the tribe of Joseph through Ephraim and Manasseh, and were led out of Palestine when Zedekiah was King of Judea. In keeping the record which was subsequently abridged by the Prophet Mormon, they used the learning of the Jews and the language of the Egyptians. Their hieroglyphs and symbols, however, were changed and modified, so that the characters upon the plates revealed to Joseph Smith, where they had lain hidden for about 1,400 years, was a "reformed Egyptian." How this uneducated youth was able to bring forth a work of such magnitude and importance, unless by inspiration of Almighty God, and by the means explained remains a mystery to unbelievers. For a long time it was pretended by enemies of the work that one Solomon Spaulding wrote a manuscript story, which in some unexplained manner fell into the hands of

Joseph Smith, who worked it over into the Book of Mormon. But that foolish tale has signally failed of its purpose, for in recent years the Spaulding manuscript has come to light, and is now deposited in the Library of Oberlin College, Ohio, and proves to be as unlike the Book of Mormon as Jack the Giant Killer is dissimilar to the Bible.

The colonization of America by the seed of Joseph, who was sold into Egypt, fulfills the blessings pronounced on the head of Joseph and his son by the Patriarch Jacob. (See Gen. XLVII; also XLIX; 22-26;) also the blessing pronounced by the Prophet Moses, (Deut. XXXIII; 13-17.) The historical portion of the Book of Mormon shows that the American continent, possessed by a "multitude of nations," the seed of Ephraim and Manasseh, is the "blessed land" bestowed on Joseph in addition to his portion in Canaan. There are to be found the "everlasting hills" and the "ancient mountains," "the precious things of heaven, and the precious things of the earth," and all of the characteristics of the country into which the branches of the "fruitful bough," were to "run over the wall," as Jacob predicted. That the word of the Lord was to be given to the seed of Ephraim may be seen from Hosea VIII; 11, 12: "Because Ephraim hath made many altars to sin, altars shall be made unto him to sin. I have written to him the great things of my law, but they were counted as a strange thing." The coming forth of the Book of Mormon is foreshadowed by Isaiah the Prophet, Chapter XXIX; 4-19. It is the voice of a fallen people whispering "out of the dust." It has come at a time when the world is "drunken, but not with wine," staggering under the influence of false doctrine, and without Prophets and Seers. It is the "marvelous work and a wonder," which the Lord was to bring to pass for the confounding of those who had turned things upside down, and who worshiped Him with their mouths while their hearts were far from Him.

The words of the book, Isaiah said, were to be presented to the learned, saying, "Read this I pray thee," and he was to say, "I cannot for it is sealed." The book itself was to be "delivered to him that is not learned;" and that it was to be read is clear from verse 18: "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness, the meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." The coming forth of the Book of Mormon as the "stick of Joseph," is also predicted in Ezekiel XXXVII; 15-22. The interview of Martin Harris with Prof. Anthon, related above, fulfilled one portion of Isaiah's prophecy, the other portions have come to pass in the translation of the book by the unlearned youth and its reception by the meek and poor among men, and by the restoration of sight to the blind and hearing to the deaf, who have seen and heard the words of the book and bear testimony to its divine origin. The "Stick of Judah"—the Bible—is now joined with the "Stick of Joseph"—the Book of Mormon—and, as Ezekiel foretold, they have become one in the hand of the Lord, as a witness for Him and His Son Jesus Christ in the latter days.

As a preface to the Book of Mormon the testimony of three witnesses, namely, Oliver Cowdery, David Whitmer and Martin Harris, is published, declaring "with words of soberness" that an angel of God came down from heaven and brought and laid before their eyes the plates from which the book was translated; that the voice of God from heaven declared that it had been translated by the gift and power of God, and commanded them to bear record of it. Also the testimony of eight witnesses is given, who saw the plates, naturally handled them, inspected the engravings thereon, and turned over the leaves that had been translated. In addition to these witnesses chosen of the Lord to bear record of these facts, thousands of people, of various nationalities, have received divine testimony that the book is true, and that Joseph Smith, who translated it by the gift of God, was a true Prophet, called of God to usher in the dispensation of the fulness of times, proclaim anew the everlasting Gospel, the one plan of salvation, re-establish the Church of Christ on earth, and prepare the way for the coming of Him whose right it is to reign, and for the final redemption of the earth from sin and Satan, from darkness and death. And every person who will read the Book of Mormon with an unprejudiced mind and will ask God in faith, in the name of Jesus Christ, concerning it, shall surely receive a witness of its truth and be guided in the way of eternal salvation.

# ELDERS' JOURNAL.

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APRIL 15, 1905.

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## EDITORIAL.

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### EVOLUTION OF MODERN CHRISTIANITY.

Is the child born in or out of the Kingdom of God? This was the topic of much discussion in the Baltimore Conference of the M. E. church held at Washington, April 4th. The committee on church conditions, submitted in their report that it is the general conviction in the church that, "a child is not born into the Kingdom of God, but must wander among the swine and clash with the world awhile before being saved." A discussion ensued which resulted in the adoption of an amendment which makes the report read, "That a child is born into the Kingdom of God."

The M. E. Church is not the only Christian organization that has first held the doctrine of infant damnation as a tenet of faith, and afterward discarded it; nor indeed, is this the only doctrine that has been forced from the field of Christian belief by the intelligence of the age. Death-bed repentance has ceased to hold the popular place which it once maintained among certain sects. Salvation without works, but by mental assent alone, has largely given place to the original teaching of Christ that, "He that believeth on me the works that I do shall he do also," and that "faith without works is dead." The doctrine, that hell is a place of smoke and flames into which the non-believer—no matter how good he may be otherwise—the thief, the adulterer, and the murderer, are all plunged and punished forever with the same unlimited degree of torture, is being allowed to die a quiet death in order that the mercy and justice of God—both in His punishments and in His rewards may be taught instead. The idea of God's being bodiless, passionless, and immaterial, is fast fading away, and will soon be buried along with the rest of the dead issues of Christian faith.

Christianity of today, compared with Christianity of three-quarters of a century ago, bears evidence of the fact, that there has been, and that there now is, a doctrinal reform in progress; and the peculiarity of the situation is, that the doctrines discarded have been tenets of their faith for ages past without scriptural support, and that the substitutes now introduced are nothing more than the plain and simple truths which were so well understood by the saints in the days of Christ. And this is not all, for it remains yet to be said, and that too, without successful contradiction, that notwithstanding the ad-

vancement already made by professed Christendom, they have not yet arrived at a point of harmony with the original Church as established by the personal ministry of Christ. This, every one must admit, who knows anything at all concerning the writings of the New Testament. All this leads us to inquire: If Christianity as it is today, and as it has been for the last seventeen hundred years, is of divine institution under supreme direction, why does it differ so widely from the original Church? Why has not the principles first laid down by Christ and His apostles remained the same throughout all ages? Why was certain tenets of faith introduced then, and later discarded—the latter doctrines taught and adhered to for hundreds of years—and now, these very substitutes, in turn abandoned and the original principles re-adopted? If Christ is the author of all these contradicting creeds, with all their conflicting tenets of faith, which have undergone, and which are now sustaining the doctrinal reform so plainly visible to the intelligent observer, one of three things is true. If the church established by Christ nineteen centuries ago, was of God; if the doctrines of faith and practice delivered to His followers then, were true and eternal, as He so declared them to be; if it was God's will then that His Church should be led and directed by apostles through perpetual communion with the courts of heaven, as He himself ordained and as those same Apostles were accordingly so guided in all their teachings and labors; if that plan of redemption, which He so boldly declared to be the Everlasting Gospel was the perfect law of His Father's house, if all this be true, then Christianity as it stands today, and as it has existed for seventeen hundred years, is most assuredly a deception; or if Jesus did establish the original Church according to the records of sacred writ—and there is no doubt as to that fact—and if modern Christianity is also the product of His mind—standing as it does in absolute contradiction to what it was when first established, having for hundreds of years completely abandoned the original doctrines, and now in turn discarding these and re-inculcating the old principles of faith, having all the time claimed to be following the original plan, but in teaching and in practice striking wide of the mark; if this is the result of the work of Him who claimed to be the Son of God, no further evidence need be adduced to establish beyond the least shadow of doubt, that His claims were false, and that He was an imposter of the worst character. But the fact remains that he was the Son of God. He did establish His Church upon the earth in the proper way. He did lay down the doctrines of eternal life, and they are unchangeable for they are of God and are therefore true. It is also true that He did not authorize a change of doctrine, nor did He authorize a change of Church organization, for these facts are conclusively proven, both from reason and from the sacred record of holy

writ; and for the Christian world to maintain that their antithetical institutions were established by Him, is to charge Him with instability and foolishness, and is also to support the claim of the infidel that He was not the Son of God—the Redeemer of the world.

The facts that Christianity is undergoing a doctrinal reform, and that the doctrines substituted are nothing less than those taught by Jesus and His Apostles—proving conclusively first, that Christianity is not as it was originally, else why the necessity of reform? and second, that the principles that are adopted are the same as those of the primitive faith; these facts prove the stand taken by the Latter Day Saints, which is supported by prophetic writings, that there was a departure from the apostolic Church, that the ordinances of the Gospel were changed and done away, that revelation ceased because of the wickedness of men, that the Priesthood, or authority of God, was taken away from the earth, and that all the world groped in darkness and unbelief. These things together with the fact that the Gospel of Jesus Christ as taught by the Latter Day Saints was restored by the instrumentality of an angel as was foreseen by John the Revelator, and that every principle thereof is in perfect accord with these of the original plan, that the Church organization is, in every detail, a reproduction of the primitive institution; these plain realities taken into consideration with the facts that the saints are persecuted today as they were then, that they are hated and despised by the world now as they were anciently; that their enemies, being unable to overthrow their faith with reason and scriptural force, resort to abuse, vilification, false accusation, and all kinds of infernal schemes and devices, just as did the enemies of the saints nineteen hundred years ago; all prove that Jesus is the Christ, that He is the same today that He was anciently, and that His Church is upon the earth, that His servants are here with authority to officiate in His name, and that He is with His people today in spirit and in power, even as has been spoken by prophets of the Most High.

If the Christian world would but investigate what they choose to call “Mormonism,” they would discover that the quickest way to effect a complete reformation of faith and practice which would place them in harmony with Gospel of Jesus Christ and His Church, would be to discard at once, the ill-fitting cloak of religion made from the cloth of superstition and false doctrine which they are under the necessity of continually remodeling and patching up with bits of truth as they stumble onto them from time to time, and put on the perfect and beautiful garment of Truth delivered from heaven, where it has been preserved for ages past on account of wickedness and unbelief, until the time should come when it should be offered to the children of men by an angel from God. This robe is the Gospel of the Son of God. Every fibre, every thread, therein has its purpose

and is indispensable for it is the work of the hand of God and is everlasting. The clumsy hand of man can not improve it, neither will the Lord suffer his bungling fingers to alter one stitch, the practice of would-be reformers to the contrary notwithstanding. Thus it was delivered to man nineteen hundred years ago but it was rejected, and was therefore taken away. Today it is restored to the earth again, and although it is not recognized by the world—another proof of its divinity—it is indeed the Gospel of Jesus Christ and it will stand forever. Hear ye then, oh ye inhabitants of the earth! Listen to the voice of God your Eternal Father, as He hath spoken unto you in these the last days through the mouths of His faithful servants. Harken unto their counsels for they are the words of eternal life. Cease therefore your vain labors of reformation, forsake your evil ways and your false beliefs, and come unto the Lord for the hour of redemption is come!

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#### READ THEM.

We advise every elder and every Latter Day Saint to read carefully every word contained in the two editorials clipped from the *Western Standard*, and reproduced elsewhere in this number of the JOURNAL. They were written by the late Apostle George Q. Cannon, the mighty pillar in the Church, whose wisdom and power were so potent in defending the Truth under just such trying circumstances in the Church then as confronts it now—a man who lived a life of consecration to the Gospel of Jesus Christ, and who died firm and steadfast in the faith—a man of God. His writings are full of the right spirit, and contain the necessary food for the hour.

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#### IN THE NAME OF CHRISTIANITY.

We are just in receipt of intelligence that the saints at Gavin, Miss., have had their meeting house burned to the ground by the hands of intolerant neighbors. They had spent considerable means in repairs and in furniture, having also a nice collection of Sunday school books, and were enjoying the comforts of their humble place of worship for which they had worked so hard to get, when some of their "Christian" neighbors took it into their "Christian" hearts to burn the building and all its contents. The deed was done on the night of April 1 at about midnight. Our hearts go out in sympathy for the saints who have been made to suffer this loss, and in pity for the miserable curs whose sense of religion is no higher than the standard of a corrupt criminal. This is not the first time that our saints in some parts of the land have had to suffer persecution in a similar way, yet they bear their injuries patiently and hopefully, while the ministers of Christianity are decrying the "Mormons" for their evil ways,



and publishing them to the world as the very extract of vice. And yet, notwithstanding all the imposition they are forced to endure by these self-righteous Pharisees who carry on their defamations and persecutions in the name of Christianity, not one charge can be truthfully made wherein the Latter Day Saints have shown such intolerance and such malignant dispositions as are exhibited by their would-be annihilators. Men come and live among us for the very purpose of defaming our characters, and yet they go unharmed. They build their churches in our cities and villages and they are never disturbed, but they are permitted to carry on their services in peace as they see fit. We are proud of our record of obedience to lay and order—this is the fruits of our religion. We believe that all men should enjoy the blessings of American liberty in worship as well as in everything else, and we practice just what we believe; and with the help of God we will continue to do so. That is our policy, that is our spirit, that is our religion; hear it! oh ye Christian priests, who use your saintly offices to incite hatred and persecution against us. This is the fruits of our faith, and what is yours? If you had your way you would not only burn every Mormon church, but you would take away our franchise, rob us of every right and privilege we possess, and if we would not forsake our faith and accept the insipid dish you would thrust down our throats, you would hound us to the ends of the earth until you had accomplished our destruction. And all this, too, you would do in the name of Christianity. This is your spirit and your works, and since you are laboring under the influence of your religion these must, therefore, be the fruits of your faith. In every sense of the word, you are unfit even to bear the name of so sacred and so noble a thing as Christianity. (We use the term with its original significance) for you advocate malice and hatred toward your brethren; you wilfully traduce their names and defame their characters; you knowingly and maliciously misrepresent your neighbors, and say all manner of evil against them; you have neither the spirit nor the works of servants of God, for you seek to injure your fellow-men and would do them harm rather than good. Your places are at the mourners' bench rather than in the pulpit.

You ask what all this has to do with the burning of the Mormon church. Simply this: Such depredations—and we can include the dastardly crime of mobbings as well—are conceived and executed by the ignorant and credulous men who feed on the lies and the influence of the prejudiced and unprincipled ministers who wage the war of persecution against the Latter Day Saints. These low down sneaks are anxious to assist their leaders in the crusade, and lacking the brains and wit necessary to aid the work with tongue or pen, become pliant tools to burn and to do bodily harm, and thereby contribute their "mite to the great cause of "Christianiay." A noble work

you "holy men" are doing. Most worthy followers of the meek and lowly Christ, you are. Beautiful pillars of truth and light! Honorable men! Christians!

No time should be lost in fastening the crime of burning the Mormon church-building, upon the guilty persons and bringing them to justice. And the officers of the law, upon whom this responsibility rests, should be just as persistent in the discharge of their duty in this matter, as if the injured ones were members of some other church. The protection of the law is guaranteed to all citizens alike; and the fact that these sufferers are Mormons, makes no difference in the matter of justice, so far as the law itself is concerned, and the men intrusted with the power of execution are under oath to give the Latter Day Saints the benefits of protection as well as citizens of Protestant faiths. If we violate and transgress the law, we expect to suffer the penalty; and when we obey and sustain the law, we are entitled to its protection, whether we are in Utah or in Mississippi. Will the civil authorities at Gavin violate their trust? Will they shirk their duty? or will they prove themselves men of honor, men of right, men of justice.

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#### WORDS OF CONSOLATION.

(The following letter, which is self-explanatory, shows very beautifully the kind of faith produced in the hearts of the Latter Day Saints by the Gospel of Jesus Christ. It is submitted by permission of its author, as a testimony of the "Mormon" spirit of reliance and confidence in the mercy and justice of God; and for whatever good it might accomplish in homes where a trial, in common with that of the bereaved sister addressed, has been imposed.)

Chattanooga, Tenn., March 5, 1905.

My Dear Friend Kate:

I have just heard of your bereavement, and I sympathize with you and your husband from the bottom of my heart. I realize that upon such occasions words seem so weak and empty, but they are the only means I have of expressing to you my sincere friendship and the sorrow I feel for you in having to part, for a time, with your sweet little rose-bud. But, dear sister, remember in your hour of trial, that God does all things for the best. At the time when our hearts are wrung with sorrow we may not be able to see His merciful hand, but some day when this mysterious veil of mortality is lifted we will understand and realize that God knew the best. In the anguish of your sorrow there is only One who can ease your pain. When we go to Him with our bleeding hearts He never turns us away until He has soothed the wounds and bestowed the healing influence of His Holy Spirit. And I know He will bless and comfort you and give you strength to bear the trial which His wisdom has

placed upon you. It is hard for us to be reconciled to many of the trials of life, but we know that,

"Some time when all life's lessons have been learned,  
 And sun and moon forevermore have set;  
 The things which our weak judgments here have spurned,  
 The things o'er which we've grieved with lashes wet,  
 Will flash before us out of life's dark night,  
 As stars shine brightest in deepest tints of blue;  
 And we will see that all God's plans were right,  
 And that what seemed reproof was love most true."

I pray that God will bless both you and your husband, and that His holy influence may ever be with you to guide you safely through the snares of life. And that when the summons of death shall call you to the great beyond that you will be prepared for the eternal companionship of your darling, and be worthy of an exaltation in the Kingdom of our blessed Lord and Redeemer.

Your sincere and affectionate friend and sister,

GENA NEFF STOKES.

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#### FIELD NOTES.

Elders E. S. Davis, Nixon, Sipert, Nelson and J. A. Meeham were happily surprised upon reaching the place prepared to baptize two applicants that two others had also come to receive baptism. A good meeting was held at the water's edge and all enjoyed the Spirit of the Lord.

A remarkable healing is reported by Elder F. J. Sornson, of East Tennessee. Sister J. R. Colson, of Dunlap, had suffered for twenty years from the effects of fever in her feet, the effects of having them frozen. Her husband had procured all possible aid, but without relief. Last September Sister Colson was baptized into the Church and was promised by the Elders that she should be healed. And as a result of her faith and the power of God through the Priesthood she has been made perfectly well.

The Elders and many of the Saints of Cincinnati were royally entertained at the home of Sister George Phillips, of 2447 McIken avenue on the evening of March 30. The occasion was in honor of Elder Joseph Beck, who has labored there so faithfully during the past twenty-three months, and who was released to return home. The evening was one of great pleasure and festivity and was evidence of the good spirit that prevails among the Saints in Cincinnati, and of their appreciation of the good work of one of the servants of the Lord.

Elders Chadwick and Amor, of South Carolina, were entertained by a minister a short time ago. He purchased some books from them under the pretense of investigating their testimony, but in the morn-

ing he ordered the Elders away, saying that he had bought the literature for the purpose of exposing "Mormonism." We wish all ministers would adopt this method of "exposing" us, for it is the proper course and is such a change from the old-fashioned method of quoting libelous reports and defaming our people. But will this man confine his "exposition" to the truth? We hope so.

Elder H. J. Stephens, who is laboring in Ohio, had a very interesting experience recently in the city of Dayton. He encountered a minister on the street who was dealing Mormonism a death blow, and upon learning the presence of the Elder engaged him in conversation, which resulted in the gathering of a very large concourse of listeners, who insisted upon hearing him speak. This invitation was a most welcome one and afforded Brother Stephens an excellent opportunity to defend the truth. He made many friends among the crowd, and left his hearers with a strong testimony of the divinity of the great latter day work.

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#### MEETING HOUSE BURNED.

On the night of April 1 the meeting house of the saints at Gavin, Miss., was burned to the ground by the hand of some of their persecutors. The building had recently been repaired and fitted up with seats. A nice collection of Sunday school literature and song books decorated their little library, and everything went up in smoke. They joyfully assembled on Sunday morning for their regular services, only to behold their church reduced to ashes. Their good, peaceable, Christian neighbors, who claim to have the religion of Jesus Christ in their hearts, and whose prayers are loud and long, are responsible for the crime.

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#### RELEASES.

Below in regular order appears the name of Elder Henry Stocks, who has labored for the past eight months at the mission headquarters. Brother Stocks has been in the field twenty-nine months, spending the fore part of his mission in the Virginia Conference. He has been energetic and faithful to every call made of him and returns home with the sincere friendship of all his companions, and the good will of those who made his acquaintance in the South.

Jas. H. Jenkins, North Carolina. P. A. Peel, Florida. Wm. A. Millett on account of sickness, Ezra T. Hatch, Mississippi; George B. Ward, Alabama. Henry Stocks, office. Wm. Harris, Mississippi. George L. Minner, Virginia, on account of sickness. Alfred Carter, South Carolina, on account of sickness at home, J. A. Brunt, Georgia.

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#### TRANSFERS.

T. J. Chadwick from South Carolina to Atlanta. E. D. Buchanan, from Kentucky to succeed Wm. Harris in the presidency of the Mississippi Conference. J. A. Mecham, appointed to succeed Alfred Carter in the presidency of the South Carolina conference. H. R. Harrison, from Atlanta to Office.

*Report of Mission Conferences for Two Weeks Ending April 1, 1906.*

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Juor. Sub.	Deseret News Subscriptions
D. B. Foulger .....	Alabama ...	15	723	215	5	212	3	560	52	...	17	48	527	2	8	.....	.....	8	1
F. J. Sorensen .....	East Tenn. ...	11	552	112	3	194	.....	321	24	1	3	41	242	3	2	.....	.....	.....	.....
J. W. Golightly .....	Florida .....	18	1019	317	64	197	12	501	35	8	25	33	600	6	9	.....	.....	4	.....
A. D. Steele .....	Georgia .....	18	946	880	52	886	7	715	32	5	36	77	867	6	.....	.....	.....	2	1
A. J. Aangard .....	Kentucky .....	18	860	207	134	178	43	1307	94	2	17	45	567	8	1	.....	.....	.....	.....
Elmer Kimber .....	Mid. Tenn. ...	16	654	136	70	172	52	1006	26	7	24	25	291	.....	.....	1	.....	1	1
E. D. Buchanan .....	Mississippi ...	14	631	89	42	194	24	634	22	3	22	24	329	2	.....	1	.....	.....	.....
L. W. Johnson .....	N. Carolina 2	1032	139	84	233	47	775	32	2	31	41	410	.....	.....	.....	.....	.....	.....	.....
A. C. Hull .....	Ohio .....	17	1046	1631	377	496	6	899	43	6	40	39	896	1	3	.....	.....	.....	1
J. A. Mecham .....	S. Carolina ...	16	964	464	144	565	53	992	32	1	24	48	1025	2	4	.....	.....	.....	1
C. L. Pritchett .....	Virginia .....	18	976	54	108	221	107	1693	156	4	17	20	551	.....	.....	.....	.....	.....	.....

**UNINTERESTING PEOPLE.**

(MAURICE B. KIRBY, Collier's Weekly.)

They live in a quiet sort of a way,  
 In a quiet sort of a street;  
 They don't meet a great many people, nor  
 Impress the people they meet.  
 The newspapers never mention their names,  
 Or tell of things they say or do.  
 They never go in for anything much,  
 And their intimate friends are few.

He never has had a favorite club,  
 Though somebody said he might,  
 For a fat little nose on the window pane  
 Awaits him every night;  
 And eight little fingers and two little thumbs  
 Undo all the work of the comb,  
 As he sits in the quietest sort of a way  
 In his quietest sort of a home.

She doesn't belong to a woman's club,  
 She hasn't a single fad.  
 She spends her time with a blue-eyed lass  
 And a mischievous little lad.  
 She never unraveled a Problem of Life;  
 She doesn't know lots of things;  
 She plays with the "kids" and works all day,  
 And most of the time she sings.

He isn't like most other husbands at all.  
 She isn't like most other wives;  
 And they never attempt to make a change  
 In the course of their quiet lives;  
 But once in a while they dress the "kids"  
 And go to spend the day  
 In a nice little, quiet country spot,  
 In a nice little quiet way.

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*"The children of men are made as independent in their sphere as the Lord is in His, to prove themselves, pursue which path they please, and choose the evil or the good. For those who love the Lord and do His will all is right, and they shall be crowned; but those who hate His ways shall be damned, for they chose to be damned."*—BRIGHAM YOUNG.

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MAY 1, 1905.

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## TESTIMONY OF PRESIDENT JOSEPH F. SMITH.

(March 19, 1905.)

"When I was first baptized as a little child, right up here at the junction of East Temple and North Temple streets, where City Creek then ran, but where it is now covered and obliterated—when I was first baptized into the Church of Jesus Christ of Latter Day Saints, God Almighty revealed to me that I had done an act which He approved; I received then and there a revelation from Almighty God, that has been with me like a well of living water, springing up unto everlasting life in me, which has been a stay and a staff to me in all my daily walks, at home and abroad. God Almighty revealed to me that Joseph Smith was a Prophet of God, that his message was divine, that he was raised up by the power of the Almighty to lay the foundations of this great latter-day work. The Lord Almighty has revealed to me the truth that he sealed his testimony with his blood, that he was true to the end, as was the Son of God, true until he cried, "It is enough!" upon the cross. The Lord Almighty has revealed to me in terms that are unmistakable and that are undeniable that Brigham Young succeeded lawfully and divinely to the presidency of the Church of Jesus Christ of Latter-day Saints by the will of the Almighty. I would not be without that revelation for all the gold and wealth of the world. The Lord revealed to me in terms that cannot be mistaken, by me at least, that John Taylor was inspired of the Lord and was a Prophet of God, and was the lawful and divine successor in the Priesthood and presidency of the Church of

Jesus Christ of Latter Day Saints to Brigham Young. The Lord revealed to me that Wilford Woodruff lawfully and divinely succeeded John Taylor, that Lorenzo Snow lawfully and divinely followed Wilford Woodruff. I leave to you to say whether the Lord willed, and whether it is lawful and right, that I should be in the position in which God has suffered me to be placed. I shall not be my own judge, I shall not judge myself with reference to this position. It is enough for me to live, or try to live, according to the light that I possess and the intelligence that God has given me, so that when the Almighty desires or wills to make known His purpose or His law through me, that I shall be worthy as an instrument to receive His word and give it to those to whom it is intended, and unto whom it belongs."

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#### AMERICAN BROTHERHOOD—NECESSITY OF SPIRITUAL DEVELOPMENT—RUINOUS EDUCATION OF CHILDREN.

(Paragraphs from President Roosevelt's Address Delivered at San Antonio, before the Reunion of Rough Riders, April 7.)

"The same thing that was true in the great war is true in time of peace. This government is emphatically a government by the people, for the people, of the people. (Applause.) "Now, besides applauding that sentiment, let us live up to it. It has two sides to it. In the first place, it applies in a dozen different directions. It applies for instance, in reference to creed. We have a right to ask that our neighbor do his duty toward God and man; but we have no business to dictate to him how he shall worship his Maker and no business to discriminate for or against him because of the way in which he does it. In the same way if a man is a decent citizen, he is a decent citizen whether he is rich or poor. (Applause.) To judge from some of the talk you occasionally hear, a man cannot be a square man if he is rich. Remember always that you listen at your peril to any man who would seek to influence you against your fellow citizen because he is better off. Again, in the civil war, come back to considerations about your bunkie. You did not care whether he was a banker or a bricklayer. If he was a banker, he was all right; if he was a good fellow, if he did his duty in camp, if he did not straggle on the march, if he did not drop his share of the joint plunder on the march and then expect you to share yours with him at the end of the day. You wanted him to carry his part, and if he did it you were for him. Now apply that in civil life. If the rich man does not do his duty, cinch him and I will help you just as far as can. But don't cinch him because he is a rich man. If you do, you are a mighty mean creature yourself; you are not a good American yourself. Give him a perfectly fair show. If he is a poor man and does his duty, help him, stand him up. If he whines about it and says that he ought to be carried, you may just as well make up your mind to drop him then and there. Every man of us stumbles at times. Every man of us at times, needs a helping hand stretched out to him, and shame to any man who will not stretch out that helping hand to his brother if that brother needs it. But if the brother lies down you can do mighty little in carrying him. You can help him up, but he has got to walk for himself. The only way in which you can ever really help a man is to help him to help himself.

"That brings me to the second set of people here whom I have been most especially glad to see and to greet—the children. In the first place, in them as you know and judging by the showing that San Antonio has made today. San Antonio is all right, as regards both quality and quantity. (Applause.) I like your stock. I'm glad that it does not seem likely to die out. In passing through Texas I have been more impressed than by anything else by the evident care you and giving to education; the evident care you are giving to training your children,

the school facilities, both for preliminary and for higher education and the way in which those facilities are being taken advantage of. You have a wonderful empire here in Texas. It is literally larger than most old world empires. Your diversification of soil and climate, the marvelous fertility of your soil, your natural advantages, ensure you a phenomenal future agriculturally and industrially. All that is essential. You must have the material basis upon which to build a foundation. The material counts for nothing if you do not build upon it the spiritual—if you do not build upon it the things of the soul, of the mind.

"Let me again take an example from the war. We need arms and equipment, but the best rifle ever made does not make a soldier if it has not got the right man behind it. You may take the finest model weapon, put it in the hands of a weakling or a coward and a good man will beat him with a club. (Applause.) If the other man is a good man, too, you want a mighty good weapon and if you come in contact with one another each will want all the good weapons he can get. But the weapon does not in any shape or way serve as a substitute for the spirit of the soldier. That is what counts in the last resort. Tactics change, weapons change, but the soul that drives a man forward to victory does not change as the ages go by. The men of the civil war made a record which remains forever a heritage of honor and of glory for all this people. They did that because they had in them the spirit which from time immemorial has made the soldiers of whom the world is proud, the spirit for the lack of which no other quality in man or in nation would atone. We of today, we who, if a war should come, will have to fight under new conditions, with new arms, will win (as assuredly I believe we shall win) only because our men still have in them the spirit that made their forefathers do well in battle. (Applause.) So you must train your children up so that in addition to having what counts for material prosperity in a state you must have the things that tell most for greatness, the things that make for the soul of the state.

"Here in San Antonio what is the building you are proudest of? (A voice) 'The Alamo.'

"Exactly; the Alamo. It is not exactly up to date. Other buildings are larger. You are proud of it because it commemorates forever the spirit of those who made its fame immortal. So in the state itself, important though it is to provide for the industrial welfare of the commonwealth, the thing that is most important is to take care of the really most vital crop—the crop of citizens. The thing which the state most needs to care for is the welfare, not merely material but moral and intellectual as well of the children who are going to make up the state fifteen, twenty or twenty-five years hence; and that is why I am so glad to see the care which you of Texas are taking in the training of the generation that is now coming up. The thing that is rather distressing to me to see is that sometimes the men and women who have done well in life show a curious inability to train their own children in the way that has resulted successfully for them. I think that all of us know people who, because they have worked hard and triumphed, feel that somehow or other they will spare their children. They will foolishly spare their children the acquisition of the very qualities which have made the parents' triumph. Too often you see the man—and I am sorry to say—the woman who says, 'I have had to work hard, my sons and daughters shall have an easy time.' He is preparing ruin for the children about whom he says it.

"Of course, you want to give your children all the love possible, but it is not right to mistake folly for affection. When you spare the child that which alone will enable it to conquer in after life, you are doing it the greatest wrong in your power. Bring up the boy and girl alike with the understanding that life is not generally easy, that there will be plenty of rough times, and that what they have to show is not a spirit that avoids difficulties and flinches from them, but a spirit which overcomes them. There is only one of my fellow citizens to whom I will touch my hat quicker than to the soldier, and that is the mother, because I think she has a little harder time of it. The mother who has brought up as they should be brought up a family of young children is entitled to such respect as no other person in the community is entitled to. When the end of her life comes there has been any amount of hardships. The worthy life for the nation, for the individual, for the men and for the women is the life of effort for the things worth striving for; and our whole aim should be not to teach to those who are to come



after us to shirk difficulties and to strive to have an easy time in life, but that they are to strive to do their duty, whether that duty is hard or not, and to feel that no approval is so great as the approval of doing their duty.

## RAYS OF LIVING LIGHT.

(By APOSTLE CHARLES W. PENROSE.)

### *Ray No. 9.*

In proclaiming the great truths that the silence of centuries has broken; that the voice of God has again been heard from heaven; that Jesus Christ His Son, has manifested Himself in these latter days; that angels from the courts of glory have ministered to man on earth in the present age; that a sacred record has been brought forth from the ground, disclosing the history of a hemisphere and bearing the same truths as those recorded in the Bible; that a Prophet, Seer and Revelator has been raised up to bring in the last dispensation; that Apostles and other inspired servants of God now minister among them; that the Church of Christ with all its former organization, ordinances, gifts and spiritual power, has been reorganized on earth; and that communications may be made with Deity by men and women of faith now, as at any period in the world's history, the servants of God are met with the assertion that the day of revelation has long since passed, and that they must of necessity be either impostors or deluded, because there is to be no more scripture, prophecy, miracles, angelic ministrations, visions or actual communication from heaven to earth. This popular error is fostered and propagated by the ministers of various so-called Christian denominations, and is accepted by the masses of the people as a settled and foregone conclusion.

On what ground is such an irrational position assumed? Is not the Almighty declared in scripture to be unchangeable? Has not His work on earth always been conducted by men divinely chosen, appointed and inspired? Is there not as much need of divine revelation to settle religious feuds and doctrinal differences in the 19th century as at any previous period? Would not the word of the Lord be of much more value to mankind than the varied opinions of uninspired men no matter how great may be their human learning? Ought not the inhabitants of the earth to be not only willing, but eager, to receive a message from the eternal worlds?

"Ah!" exclaims the objector, "but there were to be no more Prophets after Christ. He finished the divine plan and completed the revelation of God to the earth. He warned His disciples against false phophets and false Christs, and said if it were possible they would deceive the very elect." Does not the very fact that Christ said there would be false prophets, convey the idea that there would be true Prophets also? If there were to be no more true Prophets, it would have been easy for the Savior to plainly say so, and thus there would be no place left for deceivers. But He declared emphatically: "Wherefore, behold I send unto you Prophets and wise men and scribes, and some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues and persecute them from city to city." (Matt. xxiii; 34.) Were not Prophets established in the Church of Christ as members of His body? Read I Cor. xii: 28: "And God hath set some in the Church; first Apostles, secondarily Prophets, thirdly, Teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." Did not Christ promise His disciples that after He went away the Comforter should come? And was not one of the offices of that spirit to show them "things to come?" (John xvi: 13.) Was not the gift of prophecy bestowed upon members of the Church of Christ as one of the manifestations of the Holy Spirit? (I Cor. xii: 10.) And can anybody possess the true testimony of Jesus without that spirit? The angel that appeared to John the Apostle said: "The testimony of Jesus is the spirit of prophecy." (Rev. xix: 10.) Paul prayed for the Ephesians: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge

of Him." (Eph. i; 17.) If revelation and prophecy ceased with Christ, what about the New Testament, all written after His death and resurrection, by men now believed to be inspired? Did not the Apostle John behold a glorious vision and receive a grand revelation, when banished to the Island of Patmos?

Here again the objection will be raised: "But that revelation was the last communication from heaven, and its closing chapter forbids any further revelation." That is also popular error promulgated by men professing to be ministers of Christ, and finding themselves destitute of divine power and inspiration. Here is the passage they quote: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book." (Rev. xxii; 18.) It is astonishing how plain and simple language can be wrested from its evident meaning to suit the purposes of sophistry. There is not a word in that text which conveys the remotest intimation that revelation and prophecy were to cease, or that God would no more speak to man. It is a prohibition against the addition by man of anything to that which God reveals. The next verse forbids the taking away of anything from the "book of this prophecy." That is, the Book of Revelation. These commands have reference to that one book, and that only. The compilers of the New Testament have placed it last in the collection of scriptural books, and the strained, unnatural and absurd application which has been made of the words we have quoted have been attached to the whole volume of the Bible. It is all wrong and ridiculous. The idea that the Almighty placed a seal upon His own mouth when He simply forbade men to add to what He said, is certainly most remarkable for sane people to entertain. If that singular notion were correct, then both the angel who gave the revelation, and John, who received it, violated the heavenly injunction, for we read that the angel gave to John a mission in figurative manner, which he thus explained: "Thou must prophecy again before many peoples, and nations, and tongues, and kings." (Rev. x; 11.) It is well known that the Epistles of St. John were written after he received the revelation on Patmos.

While the true Church of Christ remained on earth the spirit of revelation and prophecy also remained. When that spirit departed there was but a dead form left. Only by the restoration of divine communication with man could the Church of Christ be re-established on earth. Only by raising up a Prophet to commence the latter-day dispensation could our Heavenly Father maintain His invariable method from the beginning of the world. And instead of men, professing to be His servants, opposing and fighting against divine revelation, they ought to hail with gladness the re-opening of the heavens and shout for joy that the ray of the Millennial morning have burst upon the world.

It is passing strange that persons familiar with the prophetic writings in the Bible, could hold the opinion that there would be no revelation in the latter days. The Bible teems with prophecies of the latter-day glory, when the mightiest miracles ever wrought by divine power should be displayed; when God should set up an "ensign for the nations," "assemble the outcasts of Israel," gather together "the dispersed of Judah from the four corners of the earth," and not only repeat the wonders of the Mosaic journey from Egypt to Canaan, but display His power to such an extent that it will no more be said, "The Lord liveth that brought the Children of Israel out of the land of Egypt, but the Lord liveth which brought up and which led the seed of the House of Israel from the north country and from all countries whither I have driven them." (See Isaiah xi; 6-16; Jer. xxiii; 3-8; Zech. x; 6-11.) Not only is the Lord to gather Israel and Judah, "with a mighty hand and a stretched out arm," but He is to bring "His elect together from the four quarters of the earth." They are to go up into the tops of mountains, where His law is to go forth, and where His people shall learn of His ways and walk in His paths. When He has rebuked the nations and cleansed the earth from its iniquity, so that the meek shall inherit it, He is to pour out His Spirit upon all flesh, with the result not only that His sons and His daughters shall prophesy and see visions, but "they shall all be taught of God," until "the earth shall be full of the knowledge of God," until "the earth shall be full of the knowledge of God as the waters cover the great deep." (Joel ii; 28-32; Isaiah xi; 3; Micah iv; 1-7; Isaiah xxxv; Isaiah liv; 13.)

That there was to be a new and final dispensation after the great apostasy from primitive Christianity foretold by the Apostles, is evident from the statement of Paul in his Epistle to the Ephesians. He says: "Having made known unto us the mystery of his will according to his good pleasure which he hath purposed in himself, that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." (Eph. i; 9, 10.) How could this, the greatest of all dispensations, be ushered in without a Prophet and without revelation from God? Did the Almighty ever commence a dispensation since the world began without a Prophet to declare His word, and without revealing His will? The Apostle Peter calls this great dispensation "the times of restitution of all things spoken of by the Holy Prophets since the world began," in which Jesus Christ is to come in glory. (Acts iii; 20, 21.) If all things are to be restored in that great gathering dispensation, then Prophets must be restored, revelation, angelic visitations, gifts, signs, miracles and all the manifestations of former times must also be restored. For, the consummation of all things is to be accomplished, and the earth be prepared for the presence of its rightful ruler, its Redeemer and King.

Be it known to all people that the Lord, in His infinite mercy, has once more opened the heavens and revealed Himself to man. The last dispensation has been commenced. The voice of Christ has again been heard. Angels have come down from heaven to earth. Prophets, Apostles and other inspired men declare the word and will of the Lord. A sacred record of the ancient people of a vast continent has been brought out of the ground and, united with the Jewish Bible, bears witness that God is the same yesterday, today and forever, and that by faith mankind in all ages may learn of Him and have communion with Him. The Gospel of Jesus Christ is being preached in all the world as a witness to all nations, baptism is administered by divine authority for the remission of sins, the Holy Ghost is conferred as of old, by the laying on of hands of men clothed with the Holy Melchisedek Priesthood, the unity of the faith is enjoyed, the sick are healed, prophecies are uttered, the gifts of tongues and of interpretation are attainable, and by visions and dreams and the witness of the Comforter, God is testifying to those who receive His word, that He has commenced the great latter-day work spoken of by His holy Prophets.

The man chosen of God to commence the work of the last dispensation was Joseph Smith, who was slain at Carthage, Illinois, for the word of God and the testimony of Jesus. No Prophet who ever lived on earth, except the Son of God Himself, accomplished a greater work, brought forth more truth or received greater revelations from on high than he. Having finished the grand mission required of him by the Lord, he sealed his testimony with his blood, and stands with the martyrs who will be crowned in the presence of God and the Lamb as Kings and Priests unto them forever. The truth of this testimony has been sealed upon the hearts of many thousands of people, who rejoice in the certain knowledge that they are accepted of God. And this knowledge may be obtained by every soul who shall believe in Christ, repent of sin, be baptized for the remission of sin, and receive the laying on of hands for the gift of the Holy Ghost. Therefore, O reader! Come unto the light, obey the Gospel and be saved! This is the only way of eternal life and everlasting happiness in the Father's presence.

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## NEWSPAPERS IN RUSSIA.

### *(Review of Reviews.)*

Liberty of the press is unknown in Russia. Nor are the burning topics of the day ever dealt with by the journals. Current events of the most intense interest are passed over in silence. Americans may, perhaps realize what this means by imagining if they can how they would feel if no newspaper were allowed to publish true and complete statements of the ravages caused by a complete failure of the crops in five states in the union where the population was dying of hunger; and if every journal were forbidden to criticize the President, Vice-President, the Secretary of State, the Postmaster-General, and every promi-

ment official. But even the idea which Americans would then form of the condition of the Russian press would be inadequate. Take an instance. In 1901, there was a partial famine. People endured harrowing sufferings, children starved before the eyes of their parents, mothers died, leaving helpless children dying, too, yet the press scarcely mentioned the famine. Sometimes, indeed, for weeks it never once alluded to it. Hard-hearted indifference, it might seem to a foreigner; in truth, it was only implicit obedience to the authorities.

And even the most obedient papers may be stopped. The *Vyatskaya Gazette*, for example, has read in proofs and approved by the censor before being published. One day, it occurred to the Governor to allow the paper to appear, but to hinder the people from reading it. Therefore, forty-three police inspectors, 306 rural policemen and 1,193 police watchmen were dispatched to the huts of the peasants to seek for all numbers of the journal for this year and former years! In a few days he quashed his order. Respect for law is not fostered by caprices of this nature.

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### POINTS FOR SMOKERS.

(*Medical Brief.*)

Very few people are aware how much harm is done to young men by the almost universal habit of cigarette smoking. The man who smokes cigarettes has one always in his mouth and is continually inhaling nicotine until the system is saturated with the poison.

The result of this practice is a catarrhal condition of the nose, throat and bronchi, a disordered and very irritable state of the nerves, a weak and rapid action of the heart, and indigestion.

Thin, anaemic, weak, with clammy hands stained with nicotine poison, unstrung nerves and degenerated muscles, the youth of the land go on ignorantly suffering the consequences of a pernicious habit until attacks of heart trouble, nervous prostration, melancholia, etc., bring their condition to the attention of the physician.

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### DIVORCE STATISTICS.

(*Exchange.*)

The St. Louis Republic's statistical man has been going into divorce figures and has found that there have been 700,000 decrees for divorce during the past third of a century—which probably accounts in a measure for the lack of any very definite public sentiment against divorces. Add to these divorcees—1,400,000 men and women—the others who sympathized with one or the other party to each proceeding and who would do the same under similar circumstances and we have what the New York Herald declares to be an appalling condition of public sentiment against any more rigid marriage laws. After all, the chief hope for the promotion of a more wholesome sentiment on the subject lies with the ecclesiastical societies and church organizations. The civil authorities seem to be joined to the idols of a free and easy divorce court.

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### RUSSIA'S ILLITERATES.

(*Springfield (Mass.) Union.*)

Official statistics show that there are seventeen million children in Russia between the ages of 6 and 14 years who are receiving absolutely no education. That sort of thing explains all of the social and political troubles of the empire.

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They never fail who die in a great cause.—Byron.

# ELDERS' JOURNAL.

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MAY 1, 1905.

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## EDITORIAL.

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### THEY CAN'T SCARE THE SAINTS AWAY.

In Salt Lake City there are four daily papers: The Desert News, The Salt Lake Herald, The Salt Lake Tribune, and the Evening Telegram. The last three named, are Anti-Mormon, and in their fight they publish all kinds of falsehoods and sensational rumors which the powers of imagination can invent, that they might create in the hearts of the people abroad, a spirit of prejudice and hatred toward the Latter Day Saints. In addition to this, the Christian ministers have organized a club which is circulating Anti-Mormon literature for the same purpose, and the stuff is so vile and filthy that the railroad companies have prohibited its distribution on their trains. Utah is known as the heart of Mormondom; and to have an evil conception of the Mormon people, is to have a similar idea of the State; for the Saints form the greater part of the commonwealth. The present crusade of the Tribune and its allies, is productive of the desired result, and Utah wears a "black eye" in the mind of popular opinion in consequence. But there is this phase of the situation to consider: "Gentiles" are the only people influenced by these sheets; they are the only ones prejudiced against the Church: they are the only ones frightened away from Utah. The Latter Day Saints, both at home and abroad, are not influenced in the least degree by what they may say; but they will stick to their faith and will continue to gather to the body of the Church as fast as they are able. There are in the Southern states, nearly ten thousand saints who are anxious to emigrate, and throughout the various fields in the world there are other ten thousands who are waiting for the opportunity to settle in the West, and the number is growing every day.

The Church was once charged with a scheme of prohibiting "Gentile" emigration, and also that it opposed Non-Mormon affiliation. It denied the accusation and said that the claim was false, and today its position on this matter is attested beyond the least shadow of doubt, for out of the four publications spoken of three of them are poisoning the minds of the people abroad against Utah, and stifling her best interests; they are discouraging "Gentile" emigration, and driving away "Gentile" capital; while only one of the four—the Church organ—the Desert News, upholds the good name of the State

and holds out to all men—Mormon, Jew and Gentile, a warm invitation to come and settle in the valleys of the mountains and share in the riches to be enjoyed there.

The Mormon people will continue to invite all good, honest, industrious people to come and settle among them, and to assist in developing the resources of the west, whether they be of their faith or not; but if the "Gentile" element—the merchants, the miners, the lawyers, the doctors, and all other men of business interests in Salt Lake City and throughout the State prefer to see the country settled by Latter Day Saints, and, will therefore, support either by patronage or by mutual consent, those measures which drive and frighten all Non-Mormons away, the Saints have nothing to say, except that they will consider such concessions as compliments of extraordinary generosity. In ten years, the present population of the State, will no doubt be doubled, and the Non-Mormon element who are now so aggressively bitter against the Church, have only to continue to keep their horrible "scare-crow" in the field to seal their own doom, so far as "Gentile" representation among the Mormon people is concerned.

Not long since the writer was going down Main street in Salt Lake City and met an old boyhood friend who greeted him thus: "Say Ben, do you remember when you and I and Frank Cannon were companions together? Do you remember when he used to put grape shot in his pockets and then out-weigh us? Do you remember how he would slip around the corner, unload his pockets and return without the shot and beat us again in the weighing business? I'll tell you Ben, some day these 'Gentiles' will find out that Frank still has his grape-shot in his pockets, won't they?"

Ex-Senator Cannon is not frightening Mormons, nor could he if he wated to, and so far as we are concerned we are not worrying over his "grape-shooting" "Gentile" emigration, especially when "Gentiles" seem to like it.

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#### KISSED THEIR MOTHERS.

(We reproduce the following beautiful portrait of characters from the Washington Post, because of the ideality of a son's devotion to his mother, which it holds up to every American boy. The example of thoughtfulness and love therein revealed should be indelibly inscribed upon the heart of every son and emulated, so that no matter what his age, where he may be, or how exalted his position before men or in the eyes of the world, he will not be neglectful or ashamed of her who patiently suffered so much to give him life; but to the contrary, will take a pride in giving her that consideration, that kindness, and that love, which has been faithfully earned by every mother, and which every noble and manly son is anxious to pay.)

"When Gen. Garfield was inaugurated, a new phase of sentiment appeared in the impressive ceremony—one that those who witnessed

it never tired telling about. For the first time the mother of a President sat by the side of her illustrious son when he took the oath before all the people to faithfully execute the duties of the highest office within their gift, and listened with tears of joy in her eyes to the words that "her boy" was speaking to them all. For no man ever gets so old, or becomes so great, while his mother lives, that he is ever anything more to her than "my boy."

After the President had taken the oath of office, he turned his back upon the chief justice of the supreme court and the other dignitaries, stooped to the level of his mother's face and kissed her. It was one of the most impressive spectacles ever presented to the American people and to the world, for it embodied in that one simple tribute the triumph of American institutions for which the Revolution was fought. The son of a poor widow, reared in a log cabin and first obtaining work to help his mother in the support of the family, by driving mules on a canal towpath, had risen to be President of the United States.

Sixteen years later the mother of William McKinley had the same pleasure as that given by a kind Providence to "Grandma" Garfield."

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#### IMPORTANT TO OUR READERS.

All subscriptions coming in four or five days before the 1st and the 15th, will begin with the next issue following these dates.

Subscribers sending in for back numbers, who fail to receive the copies asked for may take it for granted that we have exhausted our surplus supply, and therefore are unable to supply them.

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#### IMPORTANT TO ELDERS.

In event that you do not receive the packages expected, at the post-office, always go to the express office; for in cases when the matter ordered is sufficiently bulky to justify sending it by express, we shall forward it this way; and remember that without exception the charges will be pre-paid.

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*Conference Presidents:* Please give your history the heading of the name of your conference, and mail it on the 20th of each month.

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#### TESTIMONIES FAITHFUL TO THE END.

(From the *Deseret News* April 13, 1859.)

At a special conference at Council Bluffs, Iowa, held on the 21st day of October, 1848, Brother Oliver Cowdery, one of the three important witnesses to the truth of the Book of Mormon, and who had been absent from the Church, through disaffection for a number of years, and had been engaged in the practice of law, was present and made the remarks here annexed. Brother Orson Hyde presided at the said conference. Brother Reuben Miller, now bishop of Mill Creek Ward, was also present at the time and noted what he said, and has furnished us with what he believes to be a verbatim report of his remarks, which we take pleasure in laying before our readers:

"Friends and Brethren: My name is Cowdery—Oliver Cowdery. In the early history of this Church I stood identified with her, and one in her councils. True it is that the gifts and callings of God are without repentance; not because I was better than the rest of mankind was I called; but, to fulfill the purposes of God, He called me to a high and holy calling. I wrote with my own pen, the entire book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by the means of a Urim and Thummim, or, as it is called by that book, "Holy Interpreters." I beheld with my eyes, and handled with my hands, the gold plates from which it was transcribed. I also saw with my eyes and handled with my hands the 'Holy Interpreters.' That Book is true. Sidney Rigdon did not write it; Mr. Spaulding did not write it; I wrote it myself as it fell from the lips of the Prophet. It contains the Everlasting Gospel, and came forth to the children of men in fulfillment of the revelations of John, where he says he saw an angel come with the Everlasting Gospel to preach to every nation, kindred, tongue and people. It contains principles of salvation; and if you, my hearers, will walk by its light and obey its precepts, you will be saved with an everlasting salvation in the Kingdom of God on high. Brother Hyde has just said that it is very important that we keep and walk in the true channel in order to avoid the sand-bars. This is true. The channel is here. The Holy Priesthood is here. I was present with Joseph when an holy angel from God came down from heaven and conferred on us, or restored, the lesser or Aaronic Priesthood, and said to us, at the same time, that it should remain upon the earth while the earth stands. I was also present with Joseph



when the higher of Melchisedek Priesthood was conferred by the holy angel from on high. This Priesthood we then conferred on each other, by the will and commandment of God. This Priesthood, as was then declared, is also to remain upon the earth until the last remnant of time. This holy Priesthood or authority, we then conferred upon many and it is just as good and valid as though God had done it in person. I laid my hands upon that man—yes, I laid my right hand upon his head—(pointing to Brother Hyde), and I conferred upon him this Priesthood, and he holds that Priesthood now. He was also called through me, by the prayer of faith, an Apostle of the Lord Jesus Christ."

In the early part of November following, as Brother Miller relates, Brother Hyde called a High Council in the Tabernacle, to consider the case of Brother Cowdery; having been cut off by the voice of a High Council, it was thought that, if he was restored, he should be restored by the voice of a similar body. Before this body Brother Cowdery said:

"Brethren, for a number of years I have been separated from you. I now desire to come back. I wish to come humbly and be one in your midst. I seek no station. I only wish to be identified with you. I am out of the Church, I am not a member of the Church, but I wish to become a member of it. I wish to come in at the door. I know the door. I have not come here to seek precedence. I come humbly and throw myself upon the decisions of this body, knowing, as I do, that its decisions are right and should be obeyed."

Brother George W. Harris, President of the Council, moved that Brother Cowdery be received. Considerable discussion took place in relation to a certain letter which, it was alleged, Brother Cowdery had written to David Whitmer. Brother Cowdery again rose and said: "If there be any person that has aught against me let him declare it. My coming back and humbly asking to become a member through the door, covers the whole ground. I acknowledge this authority." Brother Hyde moved that Brother Oliver Cowdery be received into the Church by baptism, and that all old things be dropped and be forgotten. Seconded and carried unanimously. We were informed by Elder Phineas H. Young, who was present at his death, that Oliver Cowdery died in Richmond, Missouri, at 4 o'clock a. m., March 3, 1849. Elder Young says: "His last moments were spent in bearing testimony of the truth of the Gospel revealed through Joseph Smith, and the power of the Holy Priesthood, which he had received through his administrations."

#### TESTIMONY OF DAVID WHITMER.

(The testimony which appears herewith, is written under the signature of the testator in an autograph album possessed by Elder Ben E. Rich. It is so far as is known to us the last written testimony of this witness, and was given just a short time before his death. It is as follows:

"My testimony in the Book of Mormon is truth."

DAVID WHITMER.

#### TESTIMONY OF JOHN W. RIGDON.

(The following statement was sent to the Improvement Era from New York City under date of March 12.)

Today, at a meeting of the Church of Jesus Christ of Latter Day Saints, held at 151 W. 125th Street, John W. Rigdon, son of Sidney Rigdon, made some remarks of which the following is an abstract:

I was baptized into the Church of Jesus Christ of Latter Day Saints when I was a boy of nine years, by Hyrum Smith, but was never confirmed a member. The baptism was witnessed by my father and Joseph Smith. I am now nearly seventy-five years old.

My father and family were in Pittsburg when Joseph was killed. On hearing of it, my father went immediately to Nauvoo, claiming that he should be the leader of the Church, but the apostles did not think so, and Brigham Young was appointed to take the lead. My father was very much hurt, and felt that his labors had not been appreciated. In the early sixties, (he gave the year) I went to Idaho and thence to Salt Lake City. Eliza R. Snow and others tried to induce me to join

the Church, but I did not, and came home to the east rather poorly impressed with the Utah people. I determined to ascertain from my father whether he knew anything in regard to the origin of the Book of Mormon other than had been made public, and if such were unfavorable to the Church I should make it known. My father was then in his last years, and I found him as firm as ever in declaring that he himself had nothing whatever to do in writing the book, and that Joseph Smith received it from an angel. On his dying bed he made the same declaration to a Methodist minister. I myself well remember when Parley P. Pratt brought the book to my father's house, and presented it to him, and I also know that this was the first time that my father ever saw it. My sister, some nine years older than I, testified to me a few months ago that she also remembers when the book was first seen by our father. My mother has also told me that father had nothing whatever to do with the writing of the book, and that she positively knew that he had never seen it until Parley P. Pratt came to our home with it. These testimonies have clung to me ever since, and I could not forget them. About five years ago, I corresponded with Joseph Smith, president of the Reorganized Church, and was well impressed with him. I knew him as a boy, and loved him. But I do know that he was not ordained to the presidency of the Church while his father was in Liberty jail, for I made the visit with him, and we did not leave each other during our stay there. The men who did ordain him later did not have the authority to do so. Men cannot confer what they themselves do not possess. Something like five years ago, I again went to Salt Lake City. One day, as I was sitting in a bank and looking up at the statue of the angel Moroni, the conviction came to me that the builders of this temple are the people of God. Again and again, with increasing conviction, this testimony came to me as I looked upon the figure of the angel. I wrote to Joseph Smith of the Reorganized Church and asked what I should do, and desired that he should enquire of the Lord concerning it. He promised to do so, but I have not learned of the result. I read a sermon of his, a few months later, in which he declared that Brigham Young was the instigator of polygamy. This I knew to be false, from things I had seen before Joseph's martyrdom. This falsehood turned me against the Reorganized Church. Elder John M. McFarlane baptized me into the Church of Jesus Christ of Latter Day Saints last summer, in the Hudson River, and I now bear testimony to the world that Joseph Smith was a prophet of God, and that Brigham Young was his true successor.

We declare that the above is a true report.

FRED J. PACK.  
SADIE GRANT PACK.

## MOTHER'S INFLUENCE.

(*Chattanooga Times.*)

Mrs. Gabriel Jackson declares it her belief that there is no heredity, no counter influence, not unfortunate tendency, in a child that a mother cannot overcome. This is a note of hopefulness which is fortunately largely borne out by experience. Mothers fail to realize this, writes an exchange. They often sit up late to add fashionable adornments to their children's garments, destroying thereby their own nerve force and making them fretful and irritable to the calls of the little ones on the following morning.

Mrs. Wilcox well says that there would be no runaway girls searched for by the police if mothers began in the cradle to make comrades, and friends, and associates of their daughters; if they invited each childish and girlish confidence and talked and read and lived with the young beings they have brought into existence. I have heard a sullen-faced and harsh-voiced mother complain of her daughter's indifference to home and her desire to get out of it. "She never seems to think of all the trouble I have," the mother said crossly. Looking at her and listening to her, I could not wonder she had an unsympathetic daughter. Children are not fond of feasting on the trouble, care, poverty and sorrow of their elders. They long for a more nutritious diet—one in which smiles, laughter, hope and love are ingredients. If they never find these elements at home they seek elsewhere. It is vain to say that such a mother cannot furnish cheerfulness

to her children. I have seen a trouble-laden and poverty-stricken, woman make a veritable Eden for her children by her loving, cheerful, sympathetic attitude of mind.

I have known a woman who went out to daily labor and who had a bed-ridden old mother and a drunken husband, to be a ray of human sunshine to all who knew her, and a magnet to which all her children were drawn. It is not the child of such a mother that goes forth to infamy.

Be such a mother.

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### WORK TO BE DONE.

(*Louisville Courier-Journal*.)

The census reports show that there are 21,247 children in Kentucky who cannot read or write. Here is work to be done.

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### REVIEW.

During the past month the weather has been very favorable and the elders have been able to do a great deal of effective work. A number of baptisms have been performed in the various conferences and many good meetings held among the people. As a rule the people are anxious to hear the "peculiar" doctrines of the Latter Day Saints and give the elders a chance to deliver their message. In one or two places however, the people are somewhat bitter but the brethren are able to work without molestation. In Columbia, South Carolina, Elders Jones and Gillies are meeting with encouraging results. On April 8th a body of saints met near Lum, Alabama, and organized a Sunday school, under the direction of Elders Foulger, Brown and Johnson. Brother Louis Hall was chosen as President of the institution, and from the interest manifested by the members present the school will be most successful. A number of investigators are reported from these parts, and some baptisms are expected soon. In the Georgia conference a good work is being done in two of the large cities. Street meetings are being held and many people are interested in reading the books and tracts left with them. Some little sickness has existed among the elders in this field but now all are enjoying the best of health. In Darlington, South Carolina, Elders W. E. Jones and M. C. Smith, have accomplished a great success by their street preaching and visiting work. At Society Hill, near by, the saints are preparing to erect a meeting house. The land has been contributed by Brother Ed Freeman. The saints at Darbon, Mississippi, are also taking steps to build a church house. A number of the Non-Mormons are interested and proffer to assist materially in the enterprise. The merchant has volunteered to furnish the nails and others have expressed their good will in a material way. The land has been given gratis for the purpose. The newspapers of the land continue to report the doings of the crusaders, much

of which of late has come from the women's national organizations but the work of the Lord continues to roll on in the same old way. The month closed with all the elders enjoying the blessings of health, with one or two exceptions. These however, are not serious and are receiving every attention. At Homer, Tennessee, a Sunday school was organized under the direction of Elders J. B. Woodward, J. F. Brown, Jos. Ippson and Elmer Kimber. They began with an enrollment of eighteen officers and members.

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#### ARRIVALS.

Thos. E. Reese, Western Idaho to Alabama; Olof Jensen, Independence, Idaho, to Tennessee; Joseph Anderson, Fountain Green, to South Carolina; Geo. W. Miller, Parker, Idaho, to Ohio; John W. Staples, Coalville, Utah to Florida; David Powell, Murray, Utah, to Mississippi; Robt. W. Snyder Wellington, Utah, to Florida; Joseph Litchfield, Goshen, Utah, to East Tennessee; David Larson, Cove, Utah, to Alabama; Nephi Wadley, Pleasant Grove, Utah, to South Carolina; Geo. W. Bigler, Central, Arizona, to Ohio; Alexander W. Archibald, Wellsville, Utah, to South Carolina; Geo. E. Pope, Lewiston, Utah, to East Tennessee; Geo. T. Rawlins, Lewiston, Utah, to South Carolina; Wm. O. Patterson, Sprnaish Fork, Utah, to Mississippi; Wm. Reid McNeil, Fairview, Utah, to Mississippi; Joseph Smith Fish, Snowflake, Ariz., to Georgia; John W. Jackson, Fountain Green, Utah, to Middle Tennessee; Wallace Olson, Franklin, Idaho, to Virginia; Peter G. Whitehead, Franklin, Idaho, to North Carolina; Chester Liljenquist, Hyrum, Utah, to Mississippi; Mabel C. Golightly, Preston, Idaho to Florida.

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#### RELEASES.

J. E. Bush, Leslie E. Moon, South Carolina; John M. Boyson, Alabama; A. D. Brown, Virginia.

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#### CHEER UP.

(Answers.)

Bright, cheerful, hopeful thoughts and a strong belief in one's own ability to accomplish the thing undertaken, are friends that will insure success. The ambitious person should learn as early in life as possible to pick out the friends and enemies of success, and in many cases it will be found that the greatest enemy resides within themselves. Morbid thoughts, for example, are infinitely greater hindrances to success than opposition from outside, and no health, no beauty, no harmony, no real success can exist in that atmosphere of abnormal melancholy or morbid ideas. Overcome the enemies to success within yourself and you will have done much toward reaching the goal of your ambition.

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#### FATHERS OF PRESIDENTS.

Among all the Presidents, five have been sons of planters, nine sons of farmers, two sons of lawyers, two sons of merchants, two sons of clergymen. A statesman, a sexton, a tanner, and an ironmonger, have each been the father of a President.—*Exchange*.

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The man or the woman who seeks to bring up his or her children with the idea that their happiness is secured by teaching them to avoid difficulties is doing them a cruel wrong.—*Theodore Roosevelt*.

*Report of Mission Conferences for Two Weeks Ending April 15, 1905.*

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Juor. Sub.	Deseret News Subscriptions
D. B. Foulger .....	Alabama ...	15	812	78	38	176	10	580	56	...	13	36	483	2	...	...	...	1	...
F. J. Sorensen .....	East Tenn. ...	12	678	142	3	246	24	624	20	1	5	44	297	...	...	...	...	...	...
J. W. Golightly .....	Florida .....	17	868	1488	48	276	8	548	32	22	28	42	649	3	5	...	6	1	...
A. D. Steele .....	Georgia .....	19	896	451	104	277	8	634	48	5	24	53	887	1	...	...	2	...	...
A. J. Angard .....	Kentucky .....	15	718	119	96	170	69	909	44	1	21	42	493	5	1	1	1	1	...
Elmer Kimber .....	Mid. Tenn. ...	15	782	95	57	163	64	771	27	...	23	25	290	2	2	...	4	...	...
E. D. Buchanan .....	Mississippi ...	17	601	1495	22	290	4	356	27	3	18	31	416	4	2	...	2	1	...
L. W. Johnson .....	N. Carolina ...	21	1001	283	110	223	38	630	23	...	25	50	889	1	...	...	...	...	...
A. C. Hull .....	Ohio .....	17	1047	855	834	537	...	1161	102	2	69	44	1557	...	6	...	1	...	...
J. A. Mecham .....	S. Carolina ...	18	964	917	121	458	37	889	26	2	40	31	912	2	1	...	2	1	...
C. L. Pritchett .....	Virginia .....	18	895	78	112	234	78	1853	120	3	19	23	632	...	...	...	...	1	...

**BEAUTIFUL HOME OF THE SOUL.**

(By Bertha Gray Robinson.)

In the land where no clouds ever shadow the sky,  
 And no tempests of sorrow can roll,  
 Nor a murmur of sadness mar ever its peace.  
 Is the beautiful home of the soul.  
 When the tumults of time shall forever subside.  
 And we fathom the ultimate goal,  
 May we entrance obtain through the portals of pearl  
 To the beautiful home of the soul.

We would glide to our rest as a child to its dreams,  
 As the beams of the morning unfold,  
 Wing up our flight from this cheerless abode,  
 To the beautiful home of the soul.  
 There is nothing can bind these affections to earth,  
 Where vain lusts and mad passions control,  
 Where there's peace to be found that is lasting and sweet,  
 In the beautiful home of the soul.

As the evening of life wanes into the night,  
 May no billows of doubt o'er us roll;  
 Let us pass through the valley of shadows in faith,  
 To the beautiful home of the soul.  
 'Twould be sweet to be freed from the fetters that gall,  
 From the chains that enslave—from the dole  
 That embitters life's dream with the pangs that will fade.  
 In the beautiful home of the soul.

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*"I am, moreover, averse to the communication of my religious tenets to the public, because it would countenance the presumption of those who have endeavored to draw them before that tribunal, and to seduce public opinion to erect itself into that inquest over the rights of conscience, which the laws have so justly proscribed. It behooves every man who values liberty of conscience for himself to resist invasions of it in the case of others, or their case may, by change of circumstances, become his own."*—THOMAS JEFFERSON.

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## PIONEER ELDERS OF OUR MISSION.

Our attention has recently been called to a communication which is probably the first report given by a pair of elders who were the pioneers in opening up the Gospel in the Southern States Mission. The letter is dated at Paris, Tenn., Oct. 11, 1834, and is addressed to Oliver Cowdery, editor of the *Messenger and Advocate*, published at Kirtland, Ohio. Apostle David W. Patten and W. Parish were the missionaries, and the communication shows that Kentucky was the favored state where these elders first held meetings. We feel certain that the communication will be interesting to our elders and we reproduce the same as follows:

Paris, Tenn., Oct. 11, 1834.

Dear Brother:—

In much haste I set me down to inform you, that we have reached a state in which the Gospel of Christ, in its fullness, has not as yet been preached. We started from Missouri on the 12th of September, with recommendations from the Bishop and High Council, to go out and proclaim the Gospel to the sons of men; and being led by the spirit to go to the South, like Philip of old, we took a steamboat at LaGrange, one hundred and sixty miles above St. Louis, and landed at the mouth of the Ohio River, on Kentucky side, bending our course towards Nashville. We commenced preaching as we traveled across the south corner of Kentucky: but have not as yet baptized any. We are now in the flourishing town of Paris, where the Campbellites are holding a two days' meeting. We have published an appointment to preach this evening in the courthouse in this place. All kinds of religion prevail here, (the Religion of Jesus Christ excepted), even to the "Liveforevers" and "Two seeds," or "Iron sides;" and we sincerely ask the prayers of the brethren in Kirtland, in our behalf, that

God may dispose the hearts of this people to receive the ingrafted word that will save them in the celestial kingdom; for we have the power of tyranny that exists in slave states; the power of priestcraft; the power of tradition; the power of the riches and honors of this world: and in short, the combined powers of darkness, to encounter; and we say in our hearts, O Lord, stretch forth thine almighty arm to our relief; for truly the prophets of Baal are numerous, and this people are joined to their idols. But notwithstanding all these seeming obstructions, we know that God is able with a worm, to thrash a mountain: and we are determined by his grace, to faithfully discharge our duty in warning this people, that our garments may be rid of the blood of all men. We expect to come to Kirtland, between now and the first of May, next.

The horn is now sounding for the Campbellite meeting, at 3 p. m. We wish to attend.

Yours in Christ,  
D. W. PATTEN.  
W. PARISH.

To Oliver Cowdery.

### RAYS OF LIVING LIGHT.

(By APOSTLE CHARLES W. PENROSE.)

#### *Ray No. 10.*

"Except a man be born of water and of the spirit he cannot enter into the kingdom of God." (John III.; 5. This sweeping declaration was made by Jesus Christ to Nicodemus, when that prominent Israelite visited the Savior at night. The Apostle Peter said concerning Jesus Christ: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." (Acts IV.; 12.) The words of Peter were spoken when he was "filled with the Holy Ghost." The words of Jesus came from Him as the Son of God. They vitally affect the whole human family. They being true, not a soul can enter into the kingdom of God unless he or she is a true believer in Jesus Christ, and has been born of the water and of the spirit. Even Christ Himself had to comply with this law, in order to "fulfill all righteousness." He was born of the water in His burial by baptism in Jordan, and His coming forth from the womb of waters; he was then born of the Spirit by the baptism of the Holy Ghost. Here is the example for all mankind, who are required to "follow in His steps." This is the "strait and narrow way."

The question which naturally arises in the thoughtful mind on hearing these declarations is, "How could people believe in Jesus Christ when His name was not preached to them?" And coupled with that comes the query: "What has become of the many millions of earth's inhabitants who died without the opportunity of being born of water and of the Spirit?" The heathen nations, worshipping false gods, knew nothing of Jesus as the Savior of mankind. Even the chosen people Israel who were under the Mosaic law, did not walk in that way of salvation. Since the days when the Apostles and other authorized servants of Christ administered the ordinances of the Gospel, and during the times when "darkness covered the earth and gross darkness the people," down to the present age when it is claimed by the Latter-day Saints that the Church of Christ, the Holy Apostleship, and the fullness of the Gospel have been restored, myriads of good people have passed away without receiving that new birth in the manner that Christ declared to be essential. Have they all perished? Is it possible that they are doomed to destruction? Will the Eternal Father reject all these His children because they did not obey a law which was not made known to them?

Justice, mercy, reason, and common sense revolt at such an idea. As Paul has it: "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they preach except they be sent?" (Rom. x: 14. Yet the word of God must stand. It endureth for ever, and He is no respecter of persons. "And he is to judge the secrets of all men by Jesus Christ according to his gospel." It is for that reason that the Gospel was to be preached to "every creature." According to

the notion prevalent in modern Christendom, there will be many millions of people shut out of the kingdom of heaven, because they did not believe in a Savior about whom they knew nothing. And it is taught that there is no possible chance of salvation for those who die without faith in Christ. Sectarians sing: "There's no repentance in the grave, nor pardon offered to the dead." The preachers of the sects limit the mercy of God to this probation. They teach that at death the soul goes either to heaven or to hell, and its state and condition is fixed forever. If this awful doctrine were true, Satan would gain the victory over Christ, claiming as his a vast and overwhelming proportion of the human family, leaving to our great Redeemer but a small and trifling troop out of the immense and countless hosts of the armies of humanity.

The solution of this, to many, puzzling problem is simple in the light of the true Gospel of Christ restored in the latter days. "The mercy of God endureth forever." It is not confined to the narrow boundaries of this little earth, nor tied up within the limits of time. The spirits of men and women are His sons and daughters, whether in the body or out of the body. "His tender mercies are over ALL HIS WORKS." No one can be justly or mercifully judged by the Gospel without hearing that Gospel, and having the opportunity to receive or reject it. Why, then, should not the Gospel of Jesus Christ be made known to those who never heard it in the flesh, after they have left the body and dwell in another sphere? Do not all the sects of Christendom, almost without exception, believe that the spirit of man is immortal, and is therefore living and sentient when the body is dead? And if that is true, are not the spirits of men and women able to receive instruction and information when out of the body? Is it not the spirit of man that receives and stores up intelligence conveyed through the bodily senses? Why should the change called death, which is the separation of the body and the spirit, cut off all means of divine communication to the living, immortal, intelligent being that has simply "shuffled off the mortal coil?" There is no good reason why the spirit thus advanced one stage in its experience should not be capable of still further progress and of receiving light, knowledge, wisdom and religious teaching, especially if information essential to its eternal welfare was withheld while it dwelt in the body. Revelation as well as reason bears testimony that the word of God can be preached to the departed as well in the sphere to which they have gone, as on any part of this earthly globe.

"For Christ also hath once suffered for sins, the just for the unjust that he might bring us to God; being put to death in the flesh, but quickened by the spirit, by which also he went and preached unto the spirits in prison, which sometime were disobedient when once the long-suffering of God waited in the days of Noah; while the ark was a preparing, wherein few, that is eight souls, were saved by water." (I. Peter iii; 18-20.) Here is a declaration which, like a ray from the sun of righteousness, puts to flight the fogs and mists of modern eschatology and opens up to view a vast field of understanding, wherein the justice, wisdom and mercy of God are displayed in glorious review. The spirits of those rebellious people who were destroyed by the flood, after suffering about 2,000 years in their prison house, were visited by the Son of God while His body was lying in the sepulchre. This was in fulfillment of the prophecies of Isaiah concerning Him: for instance: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isaiah lvi; 1.) And further: "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Isaiah xlii; 7.) And again: "That thou mayest say to the prisoners, go forth. To them that are in darkness, show yourselves." (Isaiah xlix; 9.)

The common notion is that when Christ on the cross "bowed His head and gave up the ghost," He went direct to heaven, as it is supposed all good people do, but on the third day after this, when Christ appeared to Mary, He said to her: "Touch me not, for I am not yet ascended to my Father." (John xx; 17.) The time spent by the Savior between His death and His resurrection, instead of being in heaven was among the "spirits in prison," the "captives" whom He



went to deliver. Thus Jesus could preach without His body, and the spirits whom He visited could hear also without their bodies. But what was the nature of His preachings to those who were held in captivity? Let Peter answer this question. "For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (I Peter iv; 6.) Thus it appears that the same Gospel which was preached to men in the body was also preached to men out of the body, so that all might be judged by the same Gospel, which is to be preached to "every creature." That the message of deliverance to the captives and the opening of the prison to them that were bound was successful, is evident from the scriptural statement concerning Christ: "He led captivity captive." (Eph. iv.; 8.)

Jesus promised His disciples that the works which He did, they should do also. The mission and Priesthood which His Father gave to Him He gave also to them. It is therefore clear that the work of redemption commenced on earth will be carried on in the sphere beyond the veil. And that it will be performed in the latter times, may be learned without doubt from the prophecy of Isaiah concerning the end of the world, in which he foretells as one of the events of that period: "And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high and the kings of the earth upon the earth, and they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." (Isaiah xxiv; 20-22.)

The spirit of man when out of the body, being an intelligent entity, a thinking, progressive and responsible being, capable of hearing and believing or rejecting truth, must be also capable of repenting of evil and learning to do well. Thus the mercy of God can reach such a being independent of the mortal structure in which it was permitted to dwell on earth. The idea that the eternal future of man is fixed at death comes from a mistaken notion concerning "the judgment day." Both Christ and His Apostles taught that the time of judgment was set by the Father to take place "when the Son of Man shall come in his glory, and all the holy angels with him." (Matt. xxv; 31-46.) Paul declared that Christ would come to judge the quick and the dead "at his appearing and his kingdom." (II. Tim. iv; 1.) It was at that day that Paul expected to obtain "a crown of righteousness." (Verse 8.) And the time of the judgment is fixed in the Book of Revelation to be after the resurrection from the dead, when "the small and the great shall stand before God, and the books shall be opened, and the dead shall be judged out of the things written in the books according to their works." (Rev. xx.)

The popular notion that final judgment takes place at the death of each individual, and that he is then and there exalted to heaven or thrust down to hell, is utterly wrong and unscriptural. Yet it has prevailed in Christendom for many centuries, and it remained for the Prophet of the 19th century, Joseph Smith, by divine inspiration to bring forth the glorious light in the midst of dense spiritual darkness, and show forth the mercy and goodness of Almighty God in providing means by which every soul of Adam's race, either in the body or out of the body, may learn the way of the Lord, the everlasting Gospel, the only plan of salvation. It is to be preached to all them that are dead who could not hear it while living in the flesh, and they can repent and turn unto God and be taught the things of His kingdom. The doctrine of purgatory, which is part of the Roman Catholic creed, is a perversion of this doctrine of Christ, but the idea of the former, came from a misunderstanding of the latter. There is an intermediate state in which the spirits of the departed remain between death and the resurrection of the body, and, as will be pointed out in a succeeding chapter, there are works which may be performed by the living in behalf of the dead, but only such as are impossible of performance in the spirit world.

The Apostle Paul declared that Jesus Christ "gave himself a ransom for ALL, to be testified in due time." (I. Tim. ii; 6.) The time has now come. The testimony of this great truth is proclaimed by Prophets and Apostles raised up in these latter days, and by the voice of Angels from heaven, and by the witness of the Holy Ghost, which bears record of the Father and the Son. Let

al! people rejoice and praise the Lord for this new revelation of His loving kindness and tender mercies extended over all His works, and let His light shine to the uttermost parts of the earth and penetrate to the darkest abode of the regions behind the veil, that truth may triumph everywhere and God be glorified in the obedience and salvation of His children!

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TESTIMONY OF JOHN W. RIGDON.

(*Improvement Era*, May 1906.)

We copied the article referred to in the following note, on Page 208 of the JOURNAL and hence call the attention of our readers to the succeeding paragraphs which are self explanatory.

In the article under the above title in the April number of the *Era*, an error in reporting the statement of John W. Rigdon, inadvertently crept in. In the second paragraph, on page 466, it is said, "I, myself, well remember when Parley P. Pratt brought the book to my father's home," etc.

This paragraph should read as follows: "I, myself, well remember having been informed by my mother, and also recently by my sister, Athalia, who is now alive of the time when Parley P. Pratt, Oliver Cowdery and Ziba Peterson brought the book to my father's house, and presented it to him, and I also know through them, that this was the first time that my father ever saw it." etc.

Brother Rigdon was only a few months old at the time this incident occurred, and consequently it is obviously an error to state, as was inadvertently done, that he remembered the incident. Brother Rigdon, who otherwise practically made the same statements in the late conference as appeared in the last number of the *Era*, called and asked that this correction be made.

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A LETTER OF PRACTICAL ADVICE.

Elder James H. Wallis, whose arrival for missionary work in the Southern states is noted in another part of this number of THE ELDERS' JOURNAL, has left his newspaper in Idaho in charge of his son, now in his eighteenth year. The boy's uncle, John R. Wallis, editor of the *Long Valley Advocate*, at Lardo, Idaho, wrote to the young man, upon his father's leaving for his mission. The letter is such a gem that we have concluded to publish it, as it is full of most excellent advice to every young man who is starting out in life. It is as follows:

Lardo, Idaho, April 30, 1905.

Dear James:—

I hope this may find you well, and happy in your duties. You are in a novel position, but one that means very much indeed to you if you direct your efforts aright. If I presume to give you a little advice, I hope you will accept it in the same spirit that is offered. Experience is a good thing, but learn all you

can from the experience of others and you will save yourself lots of valuable time, besides money and worry.

You have a great responsibility resting upon you, and you are young, but all the more honor is yours if you discharge the duties imposed upon you faithfully.

Don't ever get discouraged; pay strict attention to business details; never break your word, whatever happens, think carefully before making a promise, but once given by all means keep it; honorable people have no use for one whose word cannot be depended upon; keep regular business hours, and let nothing but business be done during that time; have a time and place for everything. Be careful of your health; eat at regular hours as much as possible, don't hurry your eating, you will save time by not doing so; remember that the early night hours are the best for sleep, don't deny yourself of sufficient sleep; don't go to bed with cold feet if you can help it, and don't keep wet clothing on longer than you absolutely have to. Treat everybody with respect, especially your elders, and even your enemies or those you don't like.

Be jealously careful of your father's honor and interests, you will never regret it. Treat your mother like a queen—she is one. Be attentive to your church duties, and respect those in authority over you.

You have the grandest opportunity to make a good, clean record now that perhaps you will ever have; avail yourself of it and you will in after years rejoice that you did so. You and I may not see exactly alike—our ages differ a little, and our experiences have been in different schools—but I love you, and what advice I offer I know to be good.

May your burden feel light, and may you have health, courage and strength to carry you through is my sincere wish.

Ever your affectionate uncle,

JOHN R. WALLIS.

### PREJUDICE.

(Paragraphs taken from "The Power of Prejudice," by JOHN P. MEKIN, in the *Deseret News*.)

Prejudice robs us of life's sweetest perfumes. We see no flowers in the gardens of others. The mind becomes narrowed and cramped where slimy serpents cling and coil. Prejudice is a prison cell with walls both dense and cold. No ray of Christian sunlight penetrates the gloom. The mind is in total darkness when caged in the cell of prejudice. Thinkers, who think, will have none of the stuff which emanates from a darkened soul which has been destroyed by prejudicial poison. Prejudice causes a stagnant pool, instead of a babbling brook which sings its merry song and journeys on thorough hill and dale, cheering as it goes, making the meadows green and turning the wheels of industry.

When prejudice enters the mind the light of God goes out. It obliterates the essence of divinity and makes of man a walking thing in human shape. Prejudice causes men to become, as it were, posts rather than trees. Under its blighting influence villages and towns become museums and curiosity shops, rather than thriving cities with life, purity and animation. To be a man in the true sense, the mind, God's monitor, must be clear, the higher faculties must be in operation. Whatever issues from a source where reason is dethroned and

hate rules the action, no matter how well chosen the words or how beautiful the diction, it is but as sounding brass and tinkling symbols and leaves a trail of sorrow in its wake.

Every man who raves in anger at his fellows, either in speech or with pen, reflects the status of his own soul and not of the one who is the target of his hate. Nothing good ever comes from scattering poisonous weeds in the garden of life.

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### THE VALUE OF OLIVE OIL.

(J. F. MORGAN, in *Character Builder*.)

Every particle of food and drink that enters the stomach either benefits or harms the body.

Our health depends upon the quality of fuel we furnish for the running of our human engine. The best is obtained from nature's storehouse. Too much care can not be exercised in the selection of pure foods. We should demand of our grocer a guaranty as to the purity of all food.

Olive oil is one of the choicest and most palatable of foods. It contains the largest amount of nutriment of any food, the total amount being nearly one hundred per cent, while the best grains and legumes contain less than ninety per cent; animal meat from twenty-two to twenty-eight per cent; fruits and vegetables less still. One ounce of olive oil per diem facilitates intestinal digestion, encourages the action of the bowels, and aids digestion in a remarkable way.

The vegetarian diet is generally too poor in fats. The ripe olive, the complement of fruit, contains just what fruit lacks, and makes up a perfect diet, being a wholesome source of fat.

Fruits offer acids, sugar, and fluid in abundance, while the olive supplies fat. It is a good diet for those who are suffering with diabetes and Bright's disease, and all those who have lost their ability to digest starch, from rheumatism, liver complaints, etc.

It is a good substitute, with its delicate, nutty aroma, for creamery butter swarming with germs, or for nut butter. Peanuts are more or less indigestible.

Olive oil is readily accepted by the most sensitive stomach. It tastes good in the mouth and acts well in the stomach. It makes good, fresh blood, strong muscles, is conducive to good nature, a clear brain, and the highest type of wholesome and righteous living.

It stimulates intestinal activity, being slightly laxative in its effect, stimulating the liver and stomach, and encouraging the process of digestion. In nervous exhaustion, and in diseases where the system demands to be fed rather than drugged, it is indispensable.

Goddard E. Diamond, who is now 107 years old, retains all his faculties, physical and mental, as a man of 50. He attributes his youthfulness to the free use of pure California olive oil, both internally and externally.

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### SALOONS IN CITIES.

New York has a population of 3,437,000 people, and has 10,832 saloons; Chicago, 1,698,000 people, with 6460 saloons; Philadelphia, 1,294,000 people and 1709 saloons; St. Louis 575,000 people and 2,000 saloons; Boston, with 651,000 people, has 799 saloons; Baltimore, 508,000 people to 1988 saloons; Cleveland, 381,000, 1888 saloons, and San Francisco, 343,000 people, 3007 saloons; Washington, 279,000 people and 513 saloons; Manila, 229,000 people and 129 saloons. —*Exchange*.

# ELDERS' JOURNAL.

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MAY 15, 1905.

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## EDITORIAL.

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### SONS OF MARTYRS PERPETUATE THE WORK BEGUN BY THEIR FATHERS.

Elder Gibbs, whose name appears among the recent arrivals, is the son of Brother John H. Gibbs, one of the martyrs in the Lewis County (Tenn.) mobbing in the summer of 1884. It will be remembered that Elder W. S. Berry, Martin Condor and P. R. Hudson were also slain at the same time by the mob, the latter two being young men who did all in their power to defend the elders from violence, Hudson having succeeded in killing the leader of the gang before he fell. Elder Gibbs, who has just arrived in the field, brought with him his father's journal, unfinished and incomplete, just as it was in his grip on the fatal day of his martyrdom. The writer had the privilege of reviewing this valuable record and found it full of absorbing interest. The first page is beautifully inscribed with the name and the address of the owner, with the following index, "The within journal is kept by Elder John H. Gibbs, while on a mission to the Southern States, commencing on Feb. 24, 1883, Duck River, Tennessee."

The first few pages contain a copy of his missionary blessing. This is followed by an account of his trip from home to the headquarters of the mission at Chattanooga. One incident mentioned by him records the fact that one of the elders with whom he came to the South, had thirty dollars picked from his pocket while en route on the train. Other matters of travels and labor in the field follow, among which are to be found copies of "Mob Notices" ordering him to leave the country. One of these letters forbade his preaching in four counties. Commenting on the situation he says: "During this mobocratic time, others have received letters from many of the elders in other conferences who have received similar notices, and in many of the states elders report the same thing. We have never seen a hotter time since I came out. We have been threatened on every hand."

This is his last memorandum, with the exception of a report of a short conversation between himself and a Baptist minister by the name of Vandever, which occurred about fourteen months after his arrival. It was written in the vicinity of the murder, and just before his life was taken. One can conclude from the writings from Brother Gibbs that he was a valiant God-fearing man; fearless in his defense of Truth and faithful in the discharge of his duty, as was also his

companion Elder Berry. During the present administration, it has been the pleasure and the honor of Brother Rich to have the companionship of two of the sons of Elder Berry, and now it is his good fortune to be associated with one of the sons of Brother Gibbs in the same great work.

What a lesson of faithfulness and sincerity and devotion these facts portray. Twenty-one years ago the fathers of the three young men spoken of, gave their lives for the sake of the truth, and now their sons come into the same field to take up the mission of their martyred sires. Why are these young men willing to continue the work for which their fathers were forced to lay down their lives? What motive underlies their efforts? What prompts them to go forth with the same message which incited the hatred of mankind toward their fathers and raised the mob who spilled their innocent blood? They leave their homes, their wives and their children, the protection of their friends, and every comfort that earth affords, and without one cent in compensation they go forth to preach the doctrine advocated by their fathers. The solution to the problem is simply this: They know that God revealed the message they bear, that it is the Gospel of Jesus Christ restored to earth for the last time, and that God has called them to assist in proclaiming it to the nations of the earth before the advent of His second coming. This testimony burns within them, as it did within the bosoms of their fathers, and therefore they are willing to make any sacrifice and face all danger even unto death, that the Gospel may be preached unto the children of men according to the decrees of the Almighty. Such is the material supporting the Church of Jesus Christ of Latter-Day Saints. Such is its mission to the world. Is it any wonder that it grows? Is it any wonder that their enemies are powerless to destroy it?

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We direct special attention of our readers to the leading quotation in this issue of the *Journal*. It is taken from a private communication sent by the great Jefferson under date of April 23, 1803, to Dr. Benjamin Rush, and is used in the "Introduction" of The Jeffersonian Bible, issued by act of Congress last year. It might be good reading to the Senators serving on the Committee on Privileges and Elections, and also to all good citizens who have a desire to perpetuate religious freedom as guaranteed by the Constitution of the United States.

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We are neither the friend of the rich man as such, nor the friend of the poor man as such; we are the friend of the honest man, rich or poor; and we intend that all men, rich and poor alike, shall obey the law alike and receive its protection alike.—*Theodore Roosevelt*.

## THE ORDER OF THE CHURCH.

(By APOSTLE CHARLES W. PENROSE.)

In the "Mormon Church, so-called, there is an established order for the settlement of difficulties between Church members and the adjudication of cases involving Church fellowship. It is simple and fair and so arranged as to secure justice to everyone concerned.

If any member has a grievance against another member he should first endeavor to effect reconciliation, and if necessary restitution, by a personal interview with the alleged offender. If satisfaction cannot be thereby obtained, he may then obtain the aid of the acting teachers, in whose district the offender resides. If they fail to make a settlement, then the aggrieved person if he is himself in good standing, has the right to make out a written complaint to the Bishop of the Ward to which the accused belongs, who will appoint the time for a hearing and through the clerk of the Ward, send a summons and notification to the parties to appear before his court with their witnesses, stating the substance of the complaint.

The Bishop's court is composed of the Bishop and his two counselors, or, in the absence of one, a High Priest may be selected to fill the place of counselor for that occasion. The case will then be tried, each party and his witnesses being patiently heard and the whole matter considered by this ecclesiastical court. The decision will be rendered by the Bishop, supported by his counselors, the objection of one of them not being sufficient to set aside the decision.

If either party is dissatisfied and can present grounds for objection, an appeal will lie to the High Council of the Stake to which that Ward belongs. This body is composed of twelve High Priests, selected and set apart for the purpose, with the approval of the people of the Stake, presided over by the President of the Stake with his counselors if they can be present. In case of his absence, one or both of his counselors can take charge. The case is then heard either *de novo*, or upon the minutes of the Bishop's court, if they are accepted by the parties as a correct record of the proceedings.

Half of the Council is required to watch the case in behalf of the accuser, and the other half for the accused. One or more speakers on each side manage the case for the accuser and for the accused. They act in rotation, as different cases come before the Council. Each of the parties is permitted to state his case and make reply and to introduce when necessary the witnesses heard before the Bishop's court. If new witnesses are to be brought forward, the case will be remanded to the Bishop's court for a re-hearing. After the whole matter is thoroughly considered pro and con, each of the parties being allowed to sum up and the speakers to give their arguments, the Presidency of the Stake make up their decision. If it is sustained by seven members of the Council, it stands. If not, it is void or must be revised. Usually it is so formulated as to receive unanimous endorsement.

Even this adjudication is subject to in appeal to the Presidency of the whole Church, who, if they find any fault in the decision, will send for the record of the case and determine what are the defects and whether there should be a rehearing and who should preside over it. Thus justice is assured and there is no person in the Church who is exempt from this discipline.

In a trial for misconduct, involving a violation of morality, honesty, or other offense against the law of God, the same procedure is had against the sinner. If he refuses to appear when summoned, he may be dealt with for contempt. A member or one holding the Lesser Priesthood may be excommunicated by the Bishop's court for sufficient cause, but in the case of one holding the Higher Priesthood, it must be sent up to the High Council for final trial. In case of a charge against the President of the Church for transgression, he is to be tried by a council of twelve High Priests, presided over by the Presiding Bishopric, and their decision is to be final. The order of the Church is therefore complete and insures the proper treatment of disputants and transgressors.

No member of the Church has the right to scandalize a brother or sister.

either publicly or privately. By doing so he becomes a transgressor and should be dealt with according to the discipline of the Church, which is the law of the Lord. It is in accord with the spirit of the Gospel as taught by Jesus Christ in person and by his Apostles in the early Christian Church. It has been made known by revelation from God in the latter-day dispensation. It should be and will be maintained. Persons who will not be governed by it may leave the Church and take their own course, but they cannot be permitted to injure in any way, in person, or property, or reputation, a brother or a sister and retain a standing in the Church, unless reparation be made for such misconduct.

We believe the propriety and fairness of this method of procedure will commend itself to thoughtful and rational people of every shade of opinion. But whether it does so or not, it is a part of the discipline of the Church of Jesus Christ of Latter-day Saints, and will be carried out in the spirit of justice and mercy for the benefit of the Church and the glory of God. It is nobody else's business.

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### A REPORT FROM THE BRITISH FIELD.

The following extract is taken from a personal letter to President Rich from Apostle Heber J. Grant who is now presiding over the British Mission. The report shows how encouragingly the work is progressing in that part of the world, which we think will be of gratifying interest to our readers.

"I thought that the increase of 15,000 tracts in February over January was a very good showing, but to increase in March over February over 80,000 is indeed remarkable. At first I feared that the elders had simply got out and distributed a lot of tracts to make a record, but when I came to spend a full day going over the reports and making comparisons, I decided that some splendid work had been done. To visit 50,000 strangers' houses in this mission in one month is a fine showing indeed. The thing that pleased me greatly was that nearly 3,000 strangers' houses had been visited during the month by re-invitation, and this shows that these people were interested.

"The conference presidents seem to have inspired their elders with a zeal to work since our conference of presidents at Liverpool on the first of this year. I feel that the mission was never in a better condition since my arrival than it is today, and of course this makes me happy and contented, and adds to the happiness of the elders, as they feel better when they are active in their labors. I would gladly have written a personal letter of thanks to each of the elders in his mission, but I have not the time. I have more letter writing as it is, than I enjoy."

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Whatever comes from the brain carries the hue of the place it comes from, and whatever comes from the heart carries the beat and color of its birthplace.—*Oliver Wendell Holmes.*

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Dead counselors are the most instructive, because they are heard with patience and reverence.—Johnson.



**OUR NATIONAL DISGRACE.**(GEORGE P. UPTON, in the *Independent*.)

There have been 2,875 lynchings since 1885, as follows:

1885.....	210	1896.....	131
1886.....	162	1897.....	166
1887.....	125	1898.....	127
1888.....	144	1899.....	107
1889.....	175	1900.....	115
1890.....	128	1901.....	101
1891.....	193	1902.....	96
1892.....	236	1903.....	104
1893.....	200		
1894.....	189		
1895.....	166	Total.....	2,875

Massachusetts, New Hampshire, Vermont, Rhode Island and Utah are the only states where lynchings have not occurred, though Connecticut, Delaware and New Jersey have but one to their discredit. This speaks well for four of the New England states and our new Mormon state. Is this immunity, however, due to a greater respect for law than the other state have shown, or is it due to the comparatively few negroes in their population? Analyzing the results by geographical divisions, lynchings have taken place as follows: South, 2,499; west, 302; Pacific slope, 63; east, 11.

It will be seen by these figures that notwithstanding the south has more than six times as many lynchings as the rest of the country, the evil is not local or sectional. The mania for mob murder has manifested itself in every state save five, and in Indiana, Kansas, Illinois and Delaware, mobs have been as cruel and savage as in the most remote and ignorant sections of the South.

**WHEN YOU'RE MARRIED.**

(From "Old Gordon Graham" by LORIMER.)

There are mighty few young people who go into marriage with any real idea of what it means. They get their notion of it from among the clouds where they live while they are engaged, and naturally about all they find up there is wind and moonshine, or from novels which always end just before the real trouble begins, or, if they keep on, leave out the chapters that tell how the husband finds the rent and the wife the hired girls. But if there's one thing in the world about which it's possible to get all the facts, its matrimony. Part of them are right in the house where you are born, and the neighbors have the rest.

It's been my experience that you've got to have leisure to be un-

happy. Half the troubles in this world are imaginary, and it takes time to think them up. But it's these oftener than the real troubles that break the young husband's back or a young wife's heart.

A few men and more women can be happy idle when they're single, but once you marry them to each other, they've got to find work or they'll find trouble. Everybody's got to raise something in this world, and unless people raise a job, or crops, or children, they'll raise Cain. You can ride three miles on the trolley car to the stockyards every morning and find happiness at the end of each trip, but you may chase it all over the world in a steam yacht without catching up with it. A woman can find fun from the basement to the nursery of her own house, but give her a license to gad the streets and a bunch of matinee tickets and she'll find discontent. There's always an idle woman or an idle man in every divorce case. When the man earns the bread in the sweat of his brow it's right that the woman should perspire a little baking it.

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### THE SECRET OF HAPPINESS.

(Success.)

The man who can drill his thoughts, so as to shut out everything that is depressing and discouraging and see only the bright side even of his misfortunes and failures, has mastered the secret of happiness and success. He has made himself a magnet to draw friends, cheer brightness and good fortune to him. His presence is like a sunbeam on a dull day.

There is no accomplishment, no touch of culture, no gift which will add so much to the alchemic power of life as the optimistic habit—the determination to be cheerful and happy no matter what comes to us. It will smooth rough paths, light up gloomy places, and melt away obstacles as the sunshine melts snow on the mountain side.

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### A GOOD LEGACY.

(Lock, on Education.)

He that at any rate procures his child a good mind, well-principled, tempered to virtue and usefulness, and adorned with civility and good breeding, makes a better purchase for him than if he had laid out the money for an addition of more earth to his former acres. Spare it in toys and play games, in silk and ribbons, laces and other useless expenses, as much as you please; but be not sparing in so necessary a part as this. It is not good husbandry to make his fortune rich and his mind poor. I have often, with great indignation, seen people lavish it profusely in tricking up their children in fine clothes, and

feeding them sumptuously, allowing them more than enough of useless servants, and yet at the same time starve their minds and not take sufficient care to cover that which is the most shameful nakedness, viz: their natural wrong inclinations and ignorance. This I can look on as no other than sacrificing to their vanity; it is showing more their pride than true care of the good of their children. Whatever you employ to the advantage of your son's mind, will show your true kindness, though it be the lessening of his estate. A wise and good man can hardly want either the opinion or reality of being great and happy. But he that is foolish or vicious, can be neither great nor happy, what estate soever you leave him; and I ask you whether there be not men in the world whom you had rather have your son be, with five hundred pounds per annum, than some others you know with five thousand pounds?

Please name the Presidents of the United States in this order, with the year of their inauguration and their politics.

W. D., Indian Fields, Ky.

1. George Washington, 1789, Federal.
2. John Adams, 1797, Federal.
3. Thomas Jefferson, 1801, Republican, and founder of Democratic party.
4. James Madison, 1809, Republican.
5. James Monroe, 1817, Republican.
6. John Quincy Adams, 1825, Republican.
7. Andrew Jackson, 1829, Democrat.
8. Martin Van Buren, 1837, Democrat.
9. William Henry Harrison, 1841, Whig.
10. John Tyler, 1841, Democrat.
11. James K. Polk, 1845, Democrat.
12. Zachary Taylor, 1849, Whig.
13. Millard Fillmore, 1850, Whig.
14. Franklin Pierce, 1853, Democrat.
15. James Buchanan, 1857, Democrat.
16. Abraham Lincoln, 1861, Republican.
17. Andrew Johnson, 1865, Republican.
18. Ulysses S. Grant, 1869, Republican.
19. Rutherford B. Hayes, 1877, Republican.
20. James A. Garfield, 1881, Republican.
21. Chester A. Arthur, 1881, Republican.
22. Grover Cleveland, 1885, Democrat.
23. Benjamin Harrison, 1889, Republican.
24. Grover Cleveland, 1893, Democrat.
25. William McKinley, 1897, Republican.
26. Theodore Roosevelt, 1901, Republican.—*Exchange*.

"If good people would but make their goodness agreeable and smile instead of frowning in their virtue, how many would they win to the good cause!"

There's a courage which grows out of fear.—Byron.

**FIELD NOTES.**

President. F. J. Sorenson, of the East Tennessee Conference reports a most interesting time at a recent baptism. He says about three hundred persons of the Baptist faith met at a convenient place near Bybee, Tenn., to baptize some converts. A few days before, two individuals had applied to the Elders for baptism, so the brethren announced that they would perform the ordinance at the same place selected by the Baptists and at the same hour. After the minister had finished, he gave way for the Elders, who first held an hour's services, preaching to all the people assembled, and then attending to the administration. Great interest is taken in the teachings of the Elders in this neighborhood, so much so, writes Brother Sorenson, that surrounding neighborhoods have christened it "Utah."

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Elder F. S. Epperson, who is suffering from typhoid in Ironton, Ohio, is improving slowly. The doctor speaks very favorably of his condition and great hopes are entertained for his speedy recovery.

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Elders Andrew Jensen and A. W. Archibald, who are under quarantine for smallpox are rapidly improving and will soon be able to resume their labors.

**DATES OF SPRING CONFERENCES.**

Ohio—Xenia, May 14 and 15.

East Tennessee—Tracy City, May 17 and 18.

Mississippi—Darbun, May 21 and 22.

Alabama—Kynesville, Fla., May 27 and 28.

Middle Tennessee—Smyrna, June 4 and 5.

**ARRIVALS.**


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Henry T. John, West Portage, Utah, to Kentucky. W. A. Hatch, Hatch, Idaho, to Mississippi. Hyrum Allen, Teton City, Idaho, to Kentucky. Amos Hawks, West Portage, Utah to Kentucky. John H. Gibbs, Paradise, Utah, to Virginia. Chauncey Jenks, Weston, Idaho, to Mississippi. Jas. H. Wallis, Sugar City, Idaho, office.

**A SERMON FOR WOMEN.**

The chief matron of the Chicago police department preaches a powerful total abstinence sermon when she says: "Of all the ten or twelve thousand unfortunate girls and wrecked women arrested every year in Chicago, among those who tell their woes to me, ninety-nine out of every hundred attribute their downfall to the first glass of wine or champagne, taken generally with a male companion, always for good fellowship's sake. The first glass is the beginning of the end and here you see what the end is. When a woman once begins to drink, even in a social way, her future is threatened with either moral weakness or utter ruin."

*Report of Mission Conferences for Two Weeks Ending April 29, 1906.*

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Juor-Sub.	Deseret News Subscriptions
D. B. Foulger .....	Alabama ..	17	640	139	40	224	1	802	46	...	7	33	592	...	...	1	...	2	.....
F. J. Sorensen .....	East Tenn..	14	695	7	1	296	27	639	50	6	18	45	368	...	5	2	...	...	.....
J. W. Gollightly .....	Florida ..	20	1008	1189	40	343	2	561	15	1	14	43	688	...	1	...	5	1	.....
A. D. Steele .....	Georgia ..	19	1009	411	95	273	13	516	9	1	29	47	818	...	6	3	...	1	.....
Elmer Kimber .....	Kentucky ..	15	758	674	147	167	34	1212	72	1	13	41	530	...	2	1	...	1	.....
E. D. Buchanan .....	Mid. Tenn..	16	821	93	40	115	57	746	21	1	18	17	241	...	...	...	...	1	.....
L. W. Johnson .....	Mississippi	18	711	107	50	316	28	481	5	1	16	30	535	...	2	2	...	2	.....
A. C. Hull .....	N. Carolina	20	1027	615	66	230	40	701	22	...	51	34	410	...	2	1	...	1	.....
J. A. Mecham .....	Ohio .....	18	1191	982	686	526	...	1127	100	1	55	46	1364	...	...	...	1	1	.....
C. L. Pritchett .....	S. Carolina	19	1087	632	124	488	30	908	82	5	23	39	1072	...	3	...	...	...	.....
	Virginia....	19	966	273	102	348	167	2140	138	2	25	5	758	...	...	...	...	...	.....

## ODE OF IDAHO.

(By J. E. DEFEBAGH.)

You have heard of Siwash maidens,  
 You have heard of Zulu belles,  
 You have list to German legends  
 Like to those that Goethe tells.  
 But I will tell the story  
 Of another kind of girl—  
 A girl who is a Yankee,  
 A girl who is a pearl,  
 Her face is like an angel's,  
 Her eyes with lovelight shine,  
 Her every movement graceful  
 Her form a form divine,  
 Her hair is like the raven,  
 Her brow is like the snow,  
 Her heart is true and gentle,  
 And her name is Ida Ho.

For her I'd leave Virginia,  
 I'd leave my Mary Land,  
 I'd part with Mrs. Sippi,  
 The widow fair and bland.  
 I'd leave Louisa Anna.  
 And other Annas too,  
 I'd bid farewell to Georgia,  
 Though Georgia would be true.  
 I'd part from Minne Sota,  
 I'd part from Dell a Ware.  
 I'd leave brunette Missouri,  
 The Carolina pair.  
 These women all are lovely,  
 True-hearted girls, I know;  
 But I'd give them all the go-by  
 And cleave to Ida Ho.

I like her breezy manner,  
 I like her honest ways,  
 I like her in the moonlight,  
 I like her sunny days.  
 I stroll with her through arbors  
 That hang with golden fruit,  
 I hear across the meadows  
 A birdling pipe its lute.  
 I walk with her by rivers  
 That flow to distant seas,  
 And, side by side, breathe perfumes  
 Distilled by every breeze.  
 Goodbye, my own Virginia,  
 And other girls I know:  
 I'm hanging round the gate-post  
 Of a girl named Ida Ho.

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ELDER BEN. E. RICH, OF THE SOUTHERN STATES MISSION  
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# ELDERS' JOURNAL

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*"There is no regularly constituted church on earth, nor any person qualified to administer any church ordinance; nor can there be until new apostles are sent by the Great Head of the Church, for whose coming I am seeking."*—ROGER WILLIAMS.

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VOL. II.

JUNE 1, 1905.

No. 19.

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## BLACK MINISTERS.

(PROF. EZRA CHRISTIANSON in the Rexburg, Idaho, *Current-Journal*.)

It seems almost incredible to think that ministers of the Gospel would conspire to write statements so vile and slanderous about their friends and neighbors that a railroad superintendent should find it necessary to prohibit their circulation on his trains. But this is what the members of the Ministerial Association in Salt Lake have done. Scarcely a train passes through Utah without the emissaries of these sanctimonious scribes are at work among the passengers circulating their poison. They profess to be ministers of God's work, but they seem never to have learned that His word is truth, that He is a God of truth and cannot lie. We have seen enough falsehoods in one of these anti-Mormon pamphlets to shame the prince of liars himself. These ministerial hypocrites might well be likened to the pharisees of old; outwardly they appear righteous, but their hearts are full of deceit and all uncleanness. They make long prayers and profess a life of godliness, yet have no compunction in seeking to destroy the character and good name of an entire people.

We have in mind now one of these pious frauds, who rushed into print with a purported synopsis of a sermon delivered by one of our Elders, attributing remarks to him that he never made. The lie was sent all over the country, to his great delight. When his attention was called to the injury he had done, he refused to make any correction, remarking that the Elder meant what he accused him of saying, whether he said it or not. This is the kind of men that are sent among the Mormons to convert and enlighten them.

These men stand in holy places. The churches in which they minister have been erected by the followers of Christ, that they might in them receive His divine word. These temples of worship are sanctified by the presence of those who are hungering after righteousness. Here God's children come for spiritual life and hope. Here they assemble that their characters may be molded into the divine image, and that they may learn the way that leads to salvation.

How can men who do not hesitate in maligning their fellows, who without cause, endeavor to blacken the character of those whose faith differs from their own, except to sow the seeds of righteousness and truth in the hearts of those who come for the bread of life, and look to them for spiritual guidance? Do they not hear the voice of God Himself thundering from Mt. Sinai: "Thou shalt not bear false witness against thy neighbor?" Have they not read the injunction of the Savior: "Thou shalt love thy neighbor as thyself?" How can they ever expect to develop spiritual life and light in the hearts of their congregations, when they themselves are the children of darkness?

We can excuse many of those who rail against the Latter Day Saints, because they are so far removed from direct contact with them that they are unable to understand or appreciate the work that they are accomplishing, and they have no way of learning the facts except through the channels of falsehood. We can forgive those who ignorantly fight the cause of truth, because they are urged on by pious ministers, whose only stock in trade is abuse and misrepresentation. But we have not yet reached that state of perfection when we can forgive the professional slanderers, who hide their wickedness under the cloak of the ministry; these hypocrites who make merchandise out of the good name of our people, these snakes in the grass, whose poisoned venom flows everywhere throughout the land; these murderers at heart whose cruel tongues and pens are more deadly than the assassin's knife. No doubt a merciful and loving Father may be able to see some extenuating circumstances in their cowardly attacks, that will mitigate their punishment in the day of judgment. It is well that they have Him to deal with, for we are afraid that if we were called on to pass sentence we would give them a long term in the lower regions.

We could name several of these character assassins. But what is the use? The devil knows his own, and he will find each one of them. Though just what he will use them for is hard to say. We remember in a rendition of "Faust" which we saw some years ago, a certain character in the play was interfering with everybody's business, and making trouble for all who came in her path. She even went so far as to make love to Mephisto. This led him to make the remark: "I wonder where she will go when she dies. I don't want her." And

so he might say of these ministers. No doubt he has a place prepared for them, however, in that lake of "fire and brimstone" which they preach about. Perhaps they are to be the crowning ornaments of his dominions, and will serve to make the punishment of those who go there more complete. In other words, they are to make hell for the poor unfortunates who are sent there.

We are perhaps uncharitable, and it may be wrong to entertain feelings of this kind. But when we think of their hypocrisy, their holier-than-thou prayers, and their wicked falsehoods, we hear ringing in our ears the terrible denunciations of the Savior against this same class of people. Most of the Christian ministers in Utah are so much like the Scribes and Pharisees of old, that we cannot refrain from making the comparison.

To the honorable and fair-minded preachers who come among us, whose desire is to enlighten and teach us the way of life, all honor. They are more than welcome. But we have little use or respect for those who seek to exalt themselves by misrepresentation and abuse, who seek financial support through lies and deceit, who preach no other gospel than that of hate, and whose sole aim is to destroy the glorious faith that has redeemed a desert, and brought happiness and salvation to thousands. May the Lord so do to them as they have sought to do to others, and bring to them the reproach and shame which they have striven so hard to fasten upon their fellows.

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#### A REMARKABLE TESTIMONY.

At the conference held recently at Xenia, Ohio, a Brother Beard was present. He had joined the Church in Missouri a short time before, and was a Campbellite preacher. In bearing his testimony he related an experience which is well worth repeating. He stated that soon after he had joined the Church, he was visited by a member of the Re-organized Church who tried to show him that the re-organization was right, and that he was, therefore, on the wrong track, which caused a doubt to enter his mind. One day soon after, while reading the Book of Mormon, a drowsy feeling seemed to come over him and the book dropped into his lap. At the same time he saw himself walking along a railroad track and looking at another track which seemed to parallel the one on which he was traveling. He was bothered in his mind as to whether he was on the right road, and wondered if he had better get on the other track. Just then a woman, dressed in white, came and placed her hand on his shoulder, saying, "You are on the right track," and, pointing back, she commanded him to look, which he did, and beheld that the other line was simply a switch which had come out of the main track. He then came to himself just as he was before the drowsy sensation came over him. Brother



Beard spoke of the satisfaction this was to him, and bore an earnest and sincere testimony to the truthfulness of the Gospel as advocated by the Latter Day Saints.

### WAYS OF LIVING LIGHT.

(By APOSTLE CHARLES W. PENROSE.)

#### *Ray No. 11.*

"Else what shall they do which are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead?" (I. Cor., xv.:29.) This was an argument used by the Apostle Paul with the Corinthians, who doubted the doctrine of the resurrection of the body. It is evident that they were familiar with baptism for the dead. For, the Apostle was reasoning with them from what they knew. The influence of Greek philosophy affected the minds of the Saints at Corinth, and the Apostle found it necessary to write to them his splendid treatise, to convince them that as Christ was actually raised from the dead, so all mankind should be brought forth from their graves, as the Savior Himself declared. And appealing to their good sense, he asked the question why they were baptized for the dead, if, as some among them maintained, there was to be no resurrection of the dead.

This doctrine, that the living could be baptized in behalf of the dead, has not been understood in the so-called Christian world for many hundreds of years. It was known to the early fathers, but became obsolete when the authority held by the Apostles and their associates was taken from the earth and spiritual darkness settled upon the world. Yet, if that was part of the doctrine of Christ in the Apostolic age, it is part of it now. But who among all the sects of the age teaches it? Who has authority to administer it? Who knows anything of the manner in which the ordinance should be solemnized? It is because of the profound ignorance of modern teachers of religion on this important subject that they endeavor, whenever the text given above is quoted, either to cover it with a cloud of meaningless explanation, or to treat it as unworthy of attention, or to set it aside as something "done away."

In the revelation of the Gospel of Jesus Christ anew in the present age baptism for the dead was made known to the Prophet Joseph Smith as a necessary part in the doctrine of Christ. Its purpose, the form of the ordinance, who should administer it, who should receive it, how it would affect both the living and the dead, and everything to render it acceptable to God and efficacious to the departed, was made known to the Prophet of the nineteenth century.

It has already been demonstrated that the Gospel preached by our Savior and His Apostles to the living was also preached to the dead, that is, to the spirits of those who had once dwelt in the body on earth. Also that such persons are capable of receiving the truth, of faith, of repentance, of obedience and reform. It has been further shown that baptism for the remission of sins and the reception of the Holy Ghost by the laying on of hands, both ordinances to be administered by actual divine authority, are essential to salvation. But it will be evident to the thoughtful reader that while the internal or spiritual requirements of the Gospel can be complied with by disembodied persons, the outward and material ceremonies are of the body, and can only be performed on the earth. Water is an earthly element or composition of material elements, and pertains to this mundane sphere. It is for this reason that the living must be baptized for the dead. If those who die unbaptized are to obtain salvation the necessary ordinances will have to be attended to by proxy.

If any professing Christian objects to the idea of salvation by proxy, the all-important fact that the entire plan of salvation hinges on that principle should be sufficient to sweep away the objection entirely and forever. "The wages of sin is death." "All have sinned and come short of the glory of God." Jesus of Nazareth died instead of sinners. The just was offered for the unjust. The innocent Christ was a substitute for guilty men. The whole doctrine of the

atonement rests upon the principle of salvation by proxy. Jesus is called the Captain of our salvation. He is the head of the host of the army of saviors. It was predicted by Obadiah the Prophet that, "Saviors shall come up on Mount Zion" in the latter days, and "the kingdom shall be the Lord's" (verse 21.) And the inspired writer of the epistle to the Hebrews, speaking of those worthies who through faith performed great wonders and prevailed and obtained a witness from God in olden times, declared: "These all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect." (Heb. xi.:39-40.) Thus the work of human redemption is to be carried on until all the people of the earth shall be judged according to the Gospel, every soul having had an opportunity of receiving or rejecting it, either in the body or in the spirit state, and of obeying the ordinances thereof, the living acting for the dead.

At the first glance this doctrine may strike the modern Christian mind as new and dangerous, but the more it is investigated in all its bearings, the clearer its truth is made apparent, and the more glorious it becomes. The thought that those who receive and obey the Gospel of Christ in its fullness while in the flesh, can aid in the work of redemption for their ancestors who are in the spirit world, is most delightful to the reverent soul. It shows the value of those genealogists which Israel, the covenant people of God, were moved upon in olden times to preserve. It stimulates the faithful in Christ to good works that they may become saviors on Mount Zion." It explains how the nations composed of millions upon millions of souls that never heard the Gospel or the name of Christ Jesus, may ultimately be redeemed and made heirs of salvation. It points out the way by which Christ shall eventually obtain the victory over Satan and prove Himself "a ransom for all," presenting His perfect work to the Father, not one soul having been lost but the sons of perdition, who sinned unto death and could not be forgiven in this world or in the world to come.

The ordinances for the dead, as revealed from heaven to the Prophet Joseph Smith, must be attended to in the way provided by the Lord or they will not be accepted of Him. They must be administered in sacred places built according to a heavenly pattern, and administered by those who have authority to loose on earth, and it shall be loosed in heaven, to seal on earth and it shall be sealed in heaven. Persons who have themselves complied with the requirements of the Gospel, may be baptized and administered to in other necessary ordinances for and in behalf of their departed kindred and ancestors, as far back as their line of progenitors can be ascertained. This work must be attended to in Zion. This necessitates the gathering of the Saints, "the elect of God," from all parts of the earth. They are commanded of the Lord to come out of Babylon, that they "be not partakers of her sins, and that they receive not her plagues." (Rev. xviii.:4.) In compliance with this requirement they are gathering from all nations, "to the mountain of the Lord's house in the tops of the mountains, where they can learn of His ways and walk in His paths," and build up Zion, where they can officiate as saviors and prepare for the coming of the great King. (See Micah iv.:1-4; Isaiah ii.:2-5; Psalms cii.:16.)

The gathering of Judah is also to be accomplished in this dispensation of the fullness of times. Their gathering place is Jerusalem. They will return to the land of their forefathers chiefly in unbelief. A few of that race will begin to believe that Jesus of Nazareth is the Christ, but the masses of that people will not receive Him in that light until He comes and "His feet shall stand again on the Mount of Olives." He will then appear as their Deliverer from the hosts that will assemble against them for a spoil and a prey. They will then look upon Him whom their forefathers have pierced, and beholding the scars of the wounds He received when "He came to His own and His own received him not," but hung Him upon the cross, will come to the understanding that Jesus is indeed the Son of God as well as the son of David, and is their Messiah, their Redeemer, and their King. They will then receive His Gospel, the only plan of salvation, a nation will be born in a day unto the Lord; and in the Temple that will be reared to His name they will officiate for their dead until all the links of the chain of their ancestry, back to the time when the Gospel was on the earth previous to the enunciation of the Mosaic code, the law of carnal com-

mandments, are made complete. All the promises made to Israel and Judah through their Prophets will be fulfilled, and Christ will "reign in Mount Zion and Jerusalem" and fill the earth with His glory! (See Zech. xiv.:8-23; Jer. xxiii.:9,8; xxxii.:37-44; Ezek. xxxiv.:13-16; xxxviii.:8-23; Ezek. xxx.:; Isaiah xxiv.:23.)

While the House of Judah is to rebuild Jerusalem, in expectation of a Messiah, but in unbelief of the Savior and His atonement, the descendants of the House of Israel which was scattered and dispersed among the nations, will gather as the elect of God to the latter-day Zion upon the land of Joseph in the tops of the mountains, where the House of God is "exalted above the hills," and where the revelations of His will are made known and the ordinances of his house for the living and the dead can be administered. The blood of Israel, though mixed with that of the Gentiles, is counted as the seed of Abraham to whom the promises of old were made, and not one of them will fail. Their gathering place is on "the land shadowing with wings" which Isaiah saw in vision "beyond the rivers of Ethiopia," where the Lord has "lifted up an ensign on the mountains," and from which His "swift messengers" are now going forth as "ambassadors" of the great King and are bringing Israel from afar to "the place of the name of the Lord of Hosts, the Mount Zion." (Isaiah xlvii.) There, in the Temple built to his name according to the pattern He has revealed, baptisms and all the ordinances necessary on earth in the work of salvation for the living and the dead, are performed by divine authority, and there the Spirit of God is poured out in rich effusion, bearing witness to the humble of heart and contrite of spirit that they and their labors of love are accepted of Him and sealed and recorded in heaven.

There "the wilderness and the solitary place have been made glad" because of them. The parched ground and the thirsty land have brought forth springs of water, the desert is made to "blossom as the rose." There the ransomed of the Lord have come to Zion with songs of everlasting joy. "The place of their defense is the munition of rocks," and they are looking for the time, which is near at hand, when they shall behold "the King in His beauty." (See Isaiah xxv., also xxxii.:13-20; xxxiii.:15-17; xlix.:22-23; lili.:7-12; Psalm cvii.:17, 33-43; Isaiah xli.:18-20.)

From the foregoing it will be seen that our Heavenly Father is not bound by the small notions and narrow creeds of modern religious sects and teachers. "His ways are not as man's ways nor His thoughts as their thoughts." "As high as the heavens are above the earth," so is His plan of salvation above the inventions of the worldly wise. The Gospel is to be preached to every responsible and accountable creature. They who do not hear it while in the body will hear it in the spirit world, and even those who through folly and darkness received it not, will, after having been beaten with "many stripes" and having paid the "uttermost farthing" of the debt thus incurred, have mercy extended to them when justice has been satisfied, and at length through the ministration of the Holy Priesthood of God on earth and behind the veil, and the ordinances performed in person or vicariously, all the sons and daughters of God in the race of Adam will come forth from the grave; and finally "every knee shall bow and every tongue confess that Jesus is the Christ to the glory of God the Father." Then Jesus, having finished His work of redemption, will present it to the Eternal Father, that He may be all in all.

This glorious work for the salvation of the human family is now in progress under the revelation and authority of the Most High, and no matter how much it may be opposed by ignorance or malice, by Satan or foolish men, it will go on to complete and glorious victory. Evil will be overcome, darkness dispersed, Satan and his hosts bound, the earth and its inhabitants be redeemed, Paradise will be restored, Eden will bloom again, Christ will reign as King, the Tabernacle of God will be with men, and all things above, beneath, around, will sing praises to the Most High, to whom be glory and dominion forever. Amen.

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No man enjoys the true taste of life but he who is ready and willing to quit it.—Seneca.

STRAIGHT TALK BY GOVERNOR GOODING OF IDAHO.

"It is the common understanding that Senator Dubois is getting money and other assistance from women in the east in order to effect moral and political reforms in the state of Idaho. I think this Mormon agitation deserves treatment and strong treatment. I think Idaho has been outraged at home and abroad by the slanders that have been uttered against its people, its politics and its institutions. I believe Idaho has today a better citizenship, a purer ballot, a cleaner code than any other state in the union. I am satisfied Idaho has less vice, immorality and crime, and more homely virtue, industry, peace and prosperity than any like number of people anywhere under the canopy of heaven. I regard with indignation and contempt the effort to enlist the good and misguided women of the East in a crusade for morality and political decency in Idaho. These women can find near their own doors more real sorrow and wrong that needs alleviation any moment in the day or night than in all Idaho with a year's searching. I wish to be emphatic and plain on these points. But if the time should ever come when Idaho has a problem and is unable to master this problem, I would not then go for assistance to those who have worse problems every day to deal with, but who ignore or shirk them in a quixotic crusade against distant ghosts and windmills. Idaho has today the most comprehensive and severe code against moral offenses of any state in the union. There is no phase of sexual crime or indecency but what is made a felony in that state. The southern counties, where the Mormon sect is numerous, also have all denominations, with churches, preachers, societies, W. C. T. U.s and other agencies that seek out local vice, and if there were any there calling for special treatment or opprobrium, why do not those earnest, Christian men and women rise up against it? On the contrary, the gentile people of the Mormon counties, in both and all political parties and in all churches resent and detest the efforts made to foment sectarian strife, to befoul the name of the state, merely in order to gratify the consuming political ambition of a man who has run his course and is grabbing at any straw in the desperate hope of landing just once more. I have no particle of fear that a man can ride into power by injuring and defaming his own state, as is now being done, but as the executive of that state, charged and sworn to the honorable administration of its laws and institutions, I feel it my duty to denounce the false and defamatory name one of its Senators is giving it abroad, and I do denounce it as malicious, contemptible and infinitely mean.

"This is a time when more eyes are turned toward Idaho than towards any other section. It is a time therefore when Idaho wants to put its best front forward, to stand united and hopeful in the great work of building the state. It is a time for good citizenship, for state pride, for common self-protection, out of which are sure to come the things that count, that last, that are worth while. We are entitled to rank high in the sisterhood of states, we are gaining that rank; we are going to keep growing, and whoever gets in the way is going to get run over."

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REMEMBER

We cannot enter your name on our mailing list unless you give the street number (when this is necessary.) All address such as "corner of Jackson and Whithall," and those similar, cannot be entered. The number of the street must be given. Remember this and prevent your paper from getting lost.

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Believe nothing against another but on good authority; nor report what may hurt another, unless it be a greater hurt to conceal it.—William Penn.

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The secret of success is constancy of purpose.—Disraeli.

# ELDERS' JOURNAL.

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JUNE 1, 1905.

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## EDITORIAL.

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### COUNSEL TO ELDERS.

"Now is a good time for the elders to cultivate the spirit of discretion and wisdom. While it is always in order for them to be diligent in the performance of their duty as missionaries, bearing the message of life and salvation, they should not forget that it is also in order to refrain from everything having a tendency to unnecessarily arouse in the hearts of unbelievers the spirit of opposition; and we know of no better way to avoid trouble of this kind than to abstain from attacking the religion of others, and content themselves in preaching the Gospel in the spirit of humility and love, leaving their hearers perfectly free to exercise their own agency as to whether they receive or reject it."

The above extract is taken from a personal letter from the First Presidency to Elder Rich. We desire every elder to read it carefully and remember the timely advice therein contained. We might add that it is unwise for you to barter words with an enraged fanatic. If he will not listen or reason, walk away from him. If you are ordered to leave a man's premises, don't enrage his evil passion by arguing the point with him. You have given him a chance to receive your testimony, you have done your duty, and if he kick you out, that is a matter of his own business, and God will settle with him. The Gospel is to be preached unto all men, nations and kingdoms, but not one single soul is to be forced into obedience or submission. Therefore, force neither your company nor your testimony upon an individual whose wrathful temper is on the verge of bursting into acts of violence. You may save yourselves a mobbing by withdrawing and leaving him to cool off. Be courteous and kind to all, but familiar with none. Before doing a thing, endeavor to anticipate the effect upon yourself and upon the work. Is it in keeping with my calling? Will it reflect credit or discredit upon the work? Is it in keeping with counsel? Is it beneath the dignity of a representative of Christ? What does the Spirit whisper? are all questions that each one should ask himself on matters of speech and conduct; and when the thing contemplated can be seen, from any standpoint, to be unwise and improper, refrain; stamp it down. Don't knowingly walk into danger. God has given you brains and He expects you to use them. He has also made it easy for you to have the companionship of His Spirit, which will dictate to you the proper things to do, and what you ought not to do. Keep this Messenger and Guide with you. Learn to distinguish its voice and obey its promptings.

Then, under all circumstances and conditions, you will be adequate

to the task before you and equal to the emergency, and your souls will abound with joy and satisfaction, and your labors will receive the approval of God, our Eternal Father.

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#### MORE ABOUT BLACK MINISTERS.

We desire to call special attention to the leading article in this number of the Journal from the gifted pen of Prof. Ezra Christiansen, who is principal of the Ricks Academy, one of the Church schools established at Rexburg, Idaho. It has the ring about it that we like, and we firmly believe that it meets with the approbation of God, the Eternal Father.

Jesus, the Captain of our Salvation, had the same thing to contend with in the shape of such "black ministers" as referred to by Elder Christiansen, and we imagine that the same spirit rested upon the Master when dealing with them as directed the pen of our brother when he wrote the article here reproduced. It was pretended religious leaders who created all the damnable lies about the Master, and His words met with the approbation of God, when He said:

"Woe unto you, scribes and pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you scribes and pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer; therefore ye shall receive the greater damnation. Woe unto you scribes and pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you scribes and pharisees, hypocrites! for ye pay tithe of mind and ainse and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets. Fill ye

up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets and wise men and scribes: and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city."—Matt., 23d chapter.

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Our Elders will do well to remember that during the protracted meeting season, when the revivals are in progress—the time when what is called the "religion of Jesus Christ" is working in the hearts of men in great "power" and miraculous "manifestation"—that then is the time of the greatest danger of mocratic outrages. When the people "have got religion" you must lay low, for the history of this mission from the beginning—a period of thirty years—discloses the fact that all of the mobbings have occurred during the revival season. In view of this fact, we direct special attention of the brethren to the counsel given above on this matter.

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#### WHY IS IT?

(BY PRESIDENT HUGH J. CANNON, OF THE SWISS AND GERMAN MISSION.—In Millennial Star.)

A wise man of old said, "He that answereth a question before he heareth it, it is folly and shame unto him." People of ordinary intelligence usually hesitate to pass judgment upon a matter which they have never investigated. But when the subject under discussion is what the world calls Mormonism, the man who does not feel perfectly competent to give a final decision is indeed an exception, no matter how little he may really know, and this, too, among men who would not presume to pass upon the merits or demerits of any other subject under the sun unless they had devoted some thoughtful study to it. Can anyone tell why it is? Mormonism is either true or false. It was instituted by direct revelation from the Almighty, He Himself appearing in person in the beginning of it with His Son Jesus Christ, and the latter directing personally every step in its organization; or is it an inspiration of the devil, pure and simple. Every move made in its establishment indicates that it was not man-made. Joseph Smith evidently received some manifestation, either from above or beneath. So did Oliver Cowdery, David Whitmer, Martin Harris and Sidney Rigdon. The testimony, too, of the eight witnesses to the Book of Mormon is evidence that there was something supernatural about the work. In addition to these there is the testimony of thousands of others, men of sound, practical judgment, and not at all inclined to be what the world might call "visionary," who declare in all earnestness that they have beheld marvelous manifestations. Indeed, there is such an abundance of testimony that the thoughtful investigator of the subject is forced to acknowledge the remarkable character of the work—in fact, that it is all it professes to be, or is a dangerous deception which Satan and his followers are determined to establish on the earth. Although derided and abused by the masses, Mormonism still has many friends who will not admit that it is from the devil. They suggest, out of the kindness of their hearts, that the Church was organized by men full of religious zeal who hoped through it to do good in the world. But even if they were inclined to, members of this Church could not avail themselves of this charitable offer to escape. The evidence against this view is too overwhelming.

If Mormonism is true, mankind should accept it, and must accept it before they can reach the goal which all Christianity has in view. If it is the horribly wicked

thing it must be if not absolutely Divine, why is it that with all the brains in the world its members cannot be shown the error of their ways? Why is it that when two men of about equal mental caliber come together, one a Mormon, the other not, both earnestly seeking salvation, both praying to the Almighty for light, that the non-Mormon is so frequently (I was about to write invariably) thrown into more or less doubt as to the correctness of his position? Why is it that as a result of such arguments, and not infrequently where the non-Mormon is by far the intellectual superior, the latter often accepts the doctrine of the former? Why is it that through such meetings the Mormon is strengthened in his faith, that in not one case in a thousand, or one might say a hundred thousand, is he induced to change his belief? Who can explain why missionaries of this Church can go into other communities, Catholic or Protestant, and induce the best church members to change their belief, while missionaries from other denominations who come among the Mormons see their efforts result in absolute failure, or merely succeed in winning a few weak, or worse, members whom this Church can very well get along without?

Time spent in an honest endeavor to find a correct answer to these queries will not be wasted. They entitle Mormonism to a fair and impartial investigation. But there are more questions: Elders have been sent out as missionaries who were very inexperienced and, in some cases, even ignorant of the principles of the Gospel which they are expected to teach. Such men have often had to labor in isolated fields where association with better informed men is an utter impossibility. After a few months of such work they come together with their fellow-laborers and one finds that all are preaching exactly the same principles. Should the theory of some philosopher regarding the origin of man, the purpose of his existence and his ultimate end be submitted separately to a number of missionaries who had learned all they knew about the Gospel without the aid of human teachers, they would be practically a unit in deciding whether his view was true or false. Men who study for years at the same college preparing themselves for the ministry do not show the same unanimity of thought as do the lay members of this Church. Can anyone give a reason for it? People say it is not the truth but the error which the Latter Day Saints so readily comprehend and accept. If that be really true then the solution of the question just asked is still more difficult. Truth unites; error produces dissension, and here we have the rare, if not unknown spectacle of error resulting in oneness.

Another question: Suppose an Elder, not well acquainted with the doctrines of the Church, should meet someone, as occasionally happens, who completely overthrows all his arguments. He naturally feels chagrined and humiliated, but does not, as in the case where the positions are reversed, lose his faith in his religion. The blame is put where it properly belongs, upon his own inefficiency and not upon the Gospel. It has been said that this is due to ignorance and stubbornness, but the world's ignorance and stubbornness is not all confined within the folds of Mormonism, and other people just as ignorant and just as stubborn are usually entirely lacking in their steadfastness. One might ask why it is that men will leave their homes as missionaries do to go to foreign lands, spending their time and substance to preach unpopular doctrines, but not desiring to ask too many questions that may be passed by. But an explanation would be appreciated as to why the Elders in the mission field never hesitate to go where they are sent. During a period of something over three years the writer has had about three hundred missionaries under his direction in fields varying greatly as to desirability. Frequent changes have been necessary, but never once during this time has a missionary refused or even hesitated, to go where he was asked. And this, too, with men to whom it would be almost impossible to find a more independent or self-assertive lot. The time-worn answer of fanaticism would be discarded by any consistent man who could see these missionaries at their work, for they are so absolutely free from everything which even remotely resembles fanaticism.

And again: Why is it that Mormons who are striving with their whole heart to serve the Lord never apostatize? Here is a question which every man living in a place where members of the Church reside can investigate without much trouble. If he finds them carefully studying the principles of their religion, honest, virtuous, truthful, observers of the Sabbath day, prayerful, and not users of tobacco or liquor, no power of earth or of the nether regions will shake their faith in Mormonism. If he sees them smoking, drinking, swearing, stealing, or giving way to



immoral conduct, he will notice that their faith is beginning to waver, and if they persist in this course, they usually become avowed opponents of the work. The investigator who can answer the last two or three questions can perhaps tell why it is that people in the world who do not smoke or drink and who are moral, accept the Gospel much more readily than the opposite class, and that those who are immoral never do accept it and remain true to it unless they repent humbly and thoroughly of their wicked habits. He may be able to explain also why it is that a thoughtful and prayerful study of the Scriptures and the principles of the Church to which they belong on the part of Mormons makes them firmer in their faith, while with members of other denominations such a course usually has the opposite effect—that is, instead of becoming more thoroughly convinced through study that they have the perfect truth, their minds are filled with misgivings. We assume, and every man who has made an impartial investigation must admit that our premises are correct, that the Latter Day Saints are honest and sincere, and furthermore that they are earnestly engaged in an effort to be saved. There are some people in this Church, as there are in every church, who are naturally weak, and easily led by any strong character who happens to be associated with them; but owing to the many requirements made of the Latter Day Saints and the intense opposition they have been obliged to contend with, this class is not numerous. Whether these remain with the Church or leave it, is neither a credit nor a discredit to the doctrines, any more than it is when the same class remain with or leave any other church. But speaking of the average, who think for themselves, when they are pursuing an upright course and are studying and are praying to know how to make each step, why should they, through such a course, be more thoroughly convinced of the correctness of their position? If they are in error why should not the promise of the Savior be fulfilled, that those who do the will of the Father "should know of the doctrine?" They are striving as hard as mortal man can to do the will of the Father. Their tenacity in remaining true to Mormonism is certainly not due to ignorance of what the world believes and offers them in exchange for what they now have. It is safe to say that no other people on earth is so acquainted with what others believe. The Mormons are gathered from almost every part of the globe and from almost every form of religion. In addition to this their missionaries for over seventy years have been carefully comparing their doctrines with every conceivable and inconceivable creed, without having found anything that appealed to them as being better. Since the organization of the Church, the Latter Day Saints have thrown their pulpits and the columns of their newspapers and magazines open to any reputable man (and some not in that class) who felt that he could throw light on this question. Many have availed themselves of the opportunity; numerous attacks have been made upon this people and their doctrines in their own meeting houses and through their own periodicals; these efforts have usually been answered by some Church member, and in many cases, the attack and the defense have been printed in tract form and have served to convert others to Mormonism.

If the Latter Day Saints are wrong, why doesn't some heavenly or earthly power show them their error, inasmuch as they are prayerfully seeking truth and desire earnestly to be saved? These questions are somewhat lengthy and might be extended indefinitely. The answer is short! Things are as they are because the Mormons have God's eternal truth.

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#### BURNED TO DEATH.

On May 7 the five-year-old daughter of Brother and Sister J. T. Bates, Empire City, Ga., was accidentally burned to death. Her clothing caught fire while standing near the fireplace, and before the flames were discovered and extinguished the little one was so badly injured that she died a few hours later. The mother, in her struggle to save her child, was also badly burned about the hands. Our sympathy goes out to the bereaved parents and our prayers are that the Lord will bless and comfort them in their misfortune.

**KEEP A CLEAN MOUTH.**

*(Youth's Instructor.)*

A distinguished author says: "I resolved, when a child, never to use a word which I could not pronounce before my mother." He kept his resolution, and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation for every boy.

Boys readily learn a class of low, vulgar words and expressions which are never heard in respectable circles. Of course, we cannot imagine a decent girl using words she would not utter before her father or teacher or most esteemed friends.

Such vulgarity is thought by some boys to be "smart," and the next thing to "swearing," and yet "not so wicked;" but it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

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**REVIEW.**

**College Graduate Missionary Women—Methodist and Presbyterian—Lead a Mob and Participate in an Outrage upon Two Elders.**

A branch conference was held at Albertson, N. C., on April 22. The services were conducted in one of the church buildings and a great number of the townspeople were in attendance. The Elders present were invited to the homes of a number of people who previously had turned them away. The spirit of the Lord was enjoyed at the conference and all felt that it was productive of much good.

Elder John F. Sanders, who presides over the Gavin Branch in Mississippi, writes that the Saints there are enjoying the blessings of the Spirit of the Lord, and that the branch is in a healthy and progressive condition. Sister Elizabeth Potter, of Empire, Ga., an old lady of ninety-two years of age, was recently baptized by Elder H. L. Fox. She had investigated the Gospel for four years, and bears a convincing testimony of the divinity of the great latter-day work.

Four of the Elders in the Mississippi field were compelled to sleep in the woods, after trying in vain to get entertainment. In Meridian Elders Pierce and Buchanan baptized four applicants, making twelve souls who have joined the Church in that city since September 1, 1904.

On the night of May 1 Elders F. J. Sorensen and Oluf Jensen were assaulted by a mob of men and women. The outrage occurred immediately after the brethren had closed their meeting, and was led by two women of middle age, who are doing missionary work in East Tennessee. One of the women, Miss Amy A. Smith, is from Ohio, and is a graduate of the Oberlin College, of the Presbyterian faith;

the other female, Miss Euphemia Davidson, is a graduate of the Moody Institute of Chicago, and is of the Methodist sect. These Christian missionary votaries led the band of ruffians, they threw the first stones, smashed the lamps carried by the Elders, and urged, as well as helped, the gang on in their work of pelting the brethren with stones and hounding them through the woods. Eight days later Elders Sorenson and W. L. Batty were attacked by members of the same tribe, who continued their assault with stones, and afterwards threw Brother Sorenson into the creek. Full details, including the steps taken for prosecution, will be given in our next issue.

The East Tennessee Conference was held on Stoney Ridge in a bowery, on the 17th of May. A hall had been arranged for at Tracy City, and the notice printed and circulated, but just at the last moment the hall was closed against the elders. The brethren then called upon the authorities of twelve Christian churches in the city, but were refused by them all; so that they were compelled to erect a bowery about four miles from town. President Rich and Elder J. H. Wallis were present, and three excellent spirited meetings were held. Elder W. L. Batty was sustained as the successor to Brother F. J. Sorenson in the presidency of the conference, Elder Sorenson having been honorably released.

The conference held at Xenia, Ohio, on the 14th and 15th of May was the most successful convention ever held in the State. The large number in attendance, both at the forenoon and afternoon sessions was truly gratifying. The Priesthood meeting was attended by all the Elders and many of the local brethren, and a good spirit accompanied all the testimonies born. Prospects for additions to the Church here are indeed flattering, when we take into consideration the fact that religious bigotry drove two elders from this city two or three years ago. In every detail the conference was a complete success, and every one who attended departed feeling that the event was one of great good and profit.

Reports from two or three conferences show that occasionally some of the elders are compelled to sleep out, but generally the brethren are treated kindly and are well received. The work in three large cities in Georgia is visited with much success. Street meetings are being held and a great deal of revisiting is being done.

President Rich attended the Mississippi Conference, held at Darban, on May 21 and 22, and found the Saints and Elders in most excellent spirits. The Saints had contributed for the erection of a meeting house and the Elders had assisted them to build it. The house is certainly a credit to the Saints and to the brethren who aided in the work. It is furnished with seats and a pulpit, and is as neat and cosy as any church we have in the South. The meetings were well attended and the conference was a complete success.

Elders Jones and Gillies, who are laboring in Darlington county, S. C., were abused by three ruffians, who drew a gun on them and slapped them in the face. Two successful branch conferences were held in North Carolina, in Duplin and Johnson counties, respectively. Elders Mecham and Young, of this conference, were forced to leave Cleveland county on account of persecution. Several baptisms are reported from this field, and much interest is shown by many investigators.

Nashville is a promising field, and the Elders laboring there are doing much effective work through street meetings and visiting.

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#### **PRESIDENTS OF CONFERENCES**

Are reminded that initials of Elders mentioned in conference history should always be given, and that this report must be mailed on the 20th of each month.

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#### **DATE OF SPRING CONFERENCE.**

Middle Tennessee, Smyrna, June 4 and 5.

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#### **RELEASES.**

Fred J. Heath, Ohio; Joseph H. Lake, Ohio; D. R. Snow, Florida; Hyrum Vest, Alabama; Joseph Smith, Alabama; A. L. McAllister, Fla.; Elmer Kimber, East Tennessee; F. J. Sorensen, Tennessee; Z. A. Beuhers, Mississippi; John A. Riddle, Kentucky; John F. Jenkins, Middle Tennessee; William J. Blake, Middle Tennessee.

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#### **ARRIVALS.**

James A. Christenson, Redmond, Utah, and Sylvester Broadbent, Hebe, Utah, to Kentucky. Heber C. Miller, Provo, Utah, to East Tennessee. Brother and Sister D. H. Little, Utah, not assigned.

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#### **OBITUARY.**

Sister Elizabeth Stanley died April 5, in Baldwin County, Georgia. Sister Stanley had been a member of the Church for five years and was well established in the faith.

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#### **THE JOURNAL A FACTOR FOR GOOD.**

President Steel of the Georgia Conference says in a complimentary letter: "I find the Journal to be a power for good among the Saints and friends, and have received many valuable testimonies concerning its power as a messenger of Truth."

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They build too low who build beneath the skies.—Young.

*Report of Mission Conferences for Three Weeks Ending May 20, 1905.*

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Juor. Sub.	Deseret News Subscriptions
D. B. Foulger .....	Alabama .....	17	1871	279	54	820	27	1135	64	4	21	51	849	1	8	.....	.....	1	1
W. L. [Batty] .....	East Tenn. ....	14	1154	948	1	449	15	600	60	8	8	49	438	.....	.....	.....	.....	.....	.....
J. W. Gollightly .....	Florida .....	19	1531	573	76	434	21	751	81	8	81	67	938	.....	.....	.....	.....	.....	.....
A. D. Steele .....	Georgia .....	19	1466	606	182	606	27	862	58	4	28	89	1243	.....	.....	.....	.....	.....	.....
G. R. Crockett .....	Kentucky .....	18	1328	2786	149	291	25	1475	110	1	29	90	792	.....	.....	.....	.....	.....	.....
Elmer Kimber .....	Mid. Tenn. ....	16	1304	218	98	282	64	1661	84	4	44	41	468	.....	.....	.....	.....	.....	.....
E. D. Buchanan .....	Mississippi .....	19	1244	976	72	576	39	898	28	4	37	28	1081	.....	.....	.....	.....	.....	.....
L. W. Johnson .....	N. Carolina .....	22	1583	272	129	347	108	1335	44	1	42	62	668	.....	.....	.....	.....	.....	.....
A. C. Hull .....	Ohio .....	18	1781	2235	1001	978	.....	1794	137	6	78	77	1963	.....	.....	.....	.....	.....	.....
J. A. Mecham .....	S. Carolina .....	19	1361	493	39	673	78	1297	43	5	33	56	1454	.....	.....	.....	.....	.....	.....
C. L. Pritchett .....	Virginia .....	19	1737	532	161	418	139	2065	150	3	20	23	904	.....	.....	.....	.....	.....	.....

**BE CAREFUL.**

(By P. H. DOYLE.)

In speaking of a person's faults,  
 Pray, don't forget your own;  
 Remember those with "homes of glass  
 Should seldom throw a stone."  
 If we have nothing else to do  
 But talk of those who sin,  
 'Tis better we should think of home,  
 And from that point begin.

We have no right to judge a man  
 Until he's fairly tried;  
 Should we not like his company,  
 We know the world is wide.  
 Some may have faults—ah, who have not?  
 The old as well as young.  
 Perhaps we may, for aught we know,  
 Have fifty to their one.

I'll tell you of a better plan,  
 And find it works quite well,  
 I try my own defects to cure,  
 Before of others' tell.  
 And, though I sometimes hope to be  
 No worse than some I know,  
 My own shortcomings bid me let  
 The faults of others go.

Then let us all, when we commence  
 To slander friend or foe,  
 Think of the harm that one may do  
 To those we little know.  
 Remember curses sometimes, like  
 Our chickens, "roost at home."  
 Don't speak of others' faults until  
 We have none of our own.

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*"The Constitution of the United States is a glorious standard ; it is founded in wisdom ; it is a heavenly banner ; it is like a great tree under whose branches men from every clime can be shielded from the burning rays of an inclement sun ; and Mormons, as well as the Presbyterians, and every other denomination, have equal right to partake of the fruits of this great tree of our national liberty."*—JOSEPH SMITH (while in Liberty Jail, Clay Co., Mo.)

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VOL. II.

JUNE 15, 1905.

No. 20.

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## BRUTAL OUTRAGES COMMITTED UPON MORMON ELDERS IN GREENE COUNTY, TENNESSEE.

The month of May, 1905, witnessed two brutal attacks upon President F. J. Sorenson, of the East Tennessee Conference, and two of his missionary companions, Elders Olof Jensen, whose home is in Independence, Idaho, and Elder W. L. Battie, who lives in Toquerville, Utah. The first of these outrages occurred on Monday, May 1. Elders Sorenson and Jensen had been holding a series of very successful meetings near Whig, in Greene County, and on the night of May 1 had held another crowded meeting in a storehouse there belonging to a Mr. Gentry, they having been denied the use of the only church in that place.

They had the evening before, on their return home from meeting, found a letter on the porch, addressed, "To the Mormons," notifying them to leave that neighborhood immediately. It was signed, "True Followers of Christ." During their final meeting of May 1 about a dozen shots were fired, and on their way through the woods to the home of Brother W. L. Fillers, with whom they were staying, they could distinguish forms moving among the trees. There were in the company President Sorenson, Elder Jensen, Brother and Sister Fillers, and Brother Fillers' father, an aged man. "As we came to a dark spot in the road," says President Sorenson, "several men who had been in hiding sprang out of the thicket and seized my companion and I, saying, 'You come with us, we will take care of you deceivers.'

We asked them the cause of the sudden outbreak, and told them that if we had taught any doctrine we could not prove from the Scriptures we would make amends. We cited the laws of the land to them providing for the punishment of those who were lawbreakers, and said we were willing to go before the courts and stand trial. They then became quite calm, and would have released us, but suddenly out from the darkness came the real rioters, two Northern females, at the head of about fifty men, armed to the teeth, with rocks and pistols. These fiends of hell were chuck full of the devil, and their eyes glared like the eyes of wild animals. Their names were Amy A. Smith, of Peoria, Union County, Ohio, educated at Oberlin College for missionary work, and Uphemia Davidson, of Iowa, a graduate of the Moody Institute, of Chicago, each of them about 35 years of age. Their mission was to teach the people the ways of the lowly Nazarine and to organize Sunday schools. Instead they had now, like many of their pretended Christian brethren before them, organized an armed mob to come out against a couple of unarmed Mormon elders. Like tigers they sprang at us, and demolished the two lamps we were carrying. We were now in the dark, and two of these brave (?) men grabbed my companion, and giving him a start down the road, told him to 'git.' Like hail the rocks rained thick and fast about us. I got a few hard jolts with the rocks, and then sidetracked into the pines, followed by a fresh shower of the missiles. The cowards did not follow me, but flew down the road after my companion, yelling like madmen, and shooting at every step in the two-mile chase that followed. Fully two hundred shots were fired, although not aimed directly at his body. He told me afterwards, however, that he heard them whiz past his head. Being an able-sprinter, Elder Jensen soon left his pursuers in the rear. After the uproar had quieted down and having in the meantime found Brother Fillers, I went in search of my companions, whom we found about a mile down the road, and who were also searching for us. It is needless to state our meeting was one of joy, more especially when I found Elder Jensen only suffering from a few bad bruises like unto myself. Providence interfered in our behalf or we would have suffered violence to a greater extent."

This mobbing was followed by another on May 19, when President Sorenson and Elder W. I. Battie were brutally assaulted. On the night of the 8th of May, Elders Battie, Litchfield, Jensen and President Sorenson stopped at the home of Marion Jones, about four miles east of Greeneville, spending the night there. On the morning of May 9, Elders Battie and Sorenson, wishing to visit Brother W. L. Fillers and wife—the latter being sick, due to the mobbing of a week previous—started for their home through the woods. They had not intended to go into that neighborhood after the ill treatment they re-

ceived, but meeting Brother Fillers going to the mill, and being told that his wife was very sick, they concluded to go and see if they could not be of some use. On the way up Camp Creek, they met some of the men who were in the mob of May 1, who asked the Elders if they were not afraid to go back. President Sorenson replied, "Why should we? We have broken no law, and we are American citizens, entitled to protection." One of them, whom Elder Sorenson recognized, said, "There ain't no law that can reach us here, and especially for driving Mormons out of our district." They told them to go back down the creek, and commenced to drive them in the direction they had come from. The Camp Creek section of country is well supplied with telephones, nearly every house being in possession of one. By this means these mobbers apprised the people of the Elders being in that neighborhood again, and were able in a short time to raise a posse of men. They told the Elders they could soon muster 250 men, if they needed them. As Elders Sorenson and Battie passed the houses on their way down the creek, they heard the alarm being sounded on the 'phones, loud and long.

The Elders not going quick enough to suit the mob, they commenced to use violence toward them, running up against them, and shoving them, and bunting them in the back. Elder Sorenson told them that they were going, and that they ought not to be cruel toward them. "We have had enough of you d—d Mormons," said one of the men, "and you had better get out of here quick." Being overpowered and being unarmed, Elders Sorenson and Battie could do nothing but do what the mob told them. When they were told to run, they did so, and when they were not going quick enough, a volley of rocks was hurled at them, bruising them up badly. Elder Battie was one mass of bruises in the small of his back, and Elder Sorenson was hit mostly on his arms and back. The mob increased in numbers as they went down the creek. On account of the rains the creek was out of its banks in places, filling the road ankle deep with water and mud. The mob made the Elders go right through it; if they attempted to take a by-path, they hurled rocks at them, so that they were soaked with water and mud up to their knees. Finally the Elders were made to run at a lively gait, and came to a foot log across the creek. The creek was about thirty feet wide here and about four feet deep. When Elder Sorenson was about half way across, one of the mob pushed him into the water, and then they all rushed to the opposite bank, and as Elder Sorenson tried to crawl out the opposite side, they stood over him with rocks. One of them said he would brain him if he did not get out of the water pretty quick. President Sorenson was dressed in a Prince Albert suit, and had his umbrella in his hand when he was pushed in the creek, so that he was now unable to walk



quickly. The mob, however, pelted him with rocks, trying to make him run.

When the Elders came to the crossing near the Whig store, a man on a mule rode up, whom the Elders recognized. Elder Battie said to him, pointing to the howling mob behind him, armed with rocks, "They're a nice set of Christians you have got up here!" This man rode up to the crowd, and entered into a conversation with them, the result of which was that most of them turned back. Two of them, however, continued to chase the brethren for another half mile, and then, with an oath of vengeance to kill them if they returned, they allowed them to go.

Wet, and covered with mud, Elders Sorenson and Battie proceeded to the home of Marion Jones, where they had only but a short time before separated from Elders Jensen and Litchfield. Here they procured suits of apparel while their clothes were drying. They showed Mr. Jones the bruises they had received, and rejoiced that they were counted worthy to suffer for the Gospel's sake.

The morning after the first mobbing, Brother Fillers, at whose home the Elders stayed that night, received a letter from the two Christian (?) women, who led the attack and smashed the lamps the Elders carried, as follows:

"May 2, 1905.

"Mr. Fillers: You will receive pay for the lamps very soon. The people will pay for them.

"I, Miss Smith, kept the people from doing this thing last fall. Two weeks ago Sunday, Miss Davidson and I were given orders to stay away from your home while the Mormon Elders were there. Since we found the fight must come, we notified the American Sunday School Union, and the secretary of the National Anti-Mormon Missionary Organization, with whom I am personally acquainted. Both gave us their support by offering help and sending literature to further inform us as to the teachings of the Mormons.

"We will say, the man (Elder Sorenson) who remained last night had better leave today. The people do not intend to harm either you or Mrs. Fillers, but the last words last night were to reassemble to-night should he still be here. The good crowd of last night will be reinforced by others from both Creeks. I fear there will be many ruffians, and you know what angry mobs thoughtlessly do.

"AMY A. SMITH.

"EUPHEMIA A. DAVIDSON."

These two women, graduates for the ministry, but whose sole mission seems to have been to foment trouble against the Mormon Elders, had been well treated by Brother and Sister Fillers. Sister Fillers had fitted them up two rooms in her home, rent free, fur-

nishing them with every convenience, while Brother Fillers' father had provided them with flour and other food, and this, too, notwithstanding the fact that they have been drawing their salary from the organizations to which they are attached.

President Ben E. Rich has decided to vigorously prosecute the leaders of these mobs. It will be remembered that in September, 1901, Elder B. F. Stewart, of Alpine, Ariz., and L. F. Zundel, of West Portage, Utah, were brutally assailed by a mob in Georgia. President Rich determined that the matter should be handled, and, knowing the local courts had not dealt justly with other perpetrators arrested for brutalities to our Elders, he sought the aid of the Federal authorities. Judge C. D. Camp, United States District Attorney at Atlanta, Ga., was employed to bring suits for damages in the sum of \$50,000 for each of the Elders assailed, against the perpetrators of the outrages at that time, and so vigorously was the case pushed that the defendants were glad to compromise the trouble by paying court expenses and attorneys' and witness fees, amounting to \$560.

President Rich and Elder James H. Wallis went to Atlanta, Ga., to see Judge Camp about the outrages committed on Elders Sorenson, Jensen and Battie. That gentleman manifested a very friendly feeling and discussed the legal grounds upon which the other suits were brought in the Federal courts, assuring President Rich that if any such occurrences happened again in his jurisdiction that he could rely upon him using every means in his power to protect our Elders. As a result of the conference it was decided to go to Knoxville, Tenn., the district in which the outrages were committed, and consult Gen. Will D. Wright, United States District Attorney for the Eastern District of Tennessee. President Rich made an appointment with Judge Wright for May 20, but on account of attending the Ohio Conference at Xenia that day, he could not go, and sent Elder James H. Wallis from the office at Chattanooga. Elder F. J. Sorenson accompanied Elder Wallis, and they were well received by Judge Wright, who, after listening to a recital of the outrages, expressed himself in unqualified terms, assuring the brethren that he would at once commence proceedings against the leaders of the mobs. He has since filed damage suits against the leaders of the mob, in the amount of fifty thousand dollars for each of the Elders assaulted, while President Rich has arranged for the Attorney-General of Tennessee to commence criminal proceedings against them. This news has had quite an effect upon the perpetrators of the outrage. The two Christian (?) women have left for parts unknown, and the men who were in the mob are afraid to get away from their homes after night. Their Sunday school is all broken up, and many have declared themselves as friends of the Mormon elders since the mobbing.

# **RAY'S OF LIVING LIGHT.**

(By APOSTLE CHARLES W. PENROSE.)

## *Ray No. 12.*

"Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?" so said the Savior of mankind, (Matt. vii; 16.) The Latter-day Saints, or "Mormons" as they are commonly called, have been derided and persecuted and all manner of evil has been spoken against them, even by people who call themselves Christians. That in this false witness has been borne against them, may be definitely proved if the criterion given by Christ is accepted. Having obeyed the Gospel as restored to earth by angelic visitations and administered by divine authority, large numbers of the Saints have congregated in the valleys of the Rocky Mountains in obedience to the command, "Gather my Saints together unto me, they that have made a covenant with me by sacrifice." (Psalm 1: 5.) and also: "Come out of her (Babylon) my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. xviii; 4.)

In the year 1847 a company of Pioneers, led by the Prophet Brigham Young, successor of the Martyr Joseph Smith, who was slain for the Gospel's sake, marched from the Missouri River across prairies and mountains, sand wastes and rivers, through the wilderness known as the Great American desert, to the place in the mountains where they had been directed by Joseph Smith when living with them in Nauvoo. On July 24th of that year they halted in the valley of the Great Salt Lake, beheld by Brigham Young in vision before they commenced their weary journey. Not a human habitation was to be seen. The sun-baked land brought forth sagebrush and weeds. Rain was almost unknown and the melting snows from the mountain tops came down but in narrow and scanty streams. But they plowed the parched ground and turned upon it the trickling waters; they sowed in faith and trusted in God for the harvest which alone could save them from starvation. The little band was composed of but 148 persons who had left civilization more than a thousand miles behind. Today over three hundred thousand people, gathered from all parts of the world, dwell in peace and harmony in flourishing cities and towns or upon fruitful farms and luxuriant ranches, reaping the results of thrift and industry and the blessings of God upon the land and upon their labors. In the cities are fine residences, comfortable cottages, business establishments, manufacturing enterprises, railroads, telegraphs and telephones, broad streets lined with magnificent trees and with clear streamlets on either side, lighted by electricity and supplied with pure water from works owned by the people. Grand school houses have been erected, spacious places of worship, noble public buildings and splendid temples costing from one million to four million dollars each. All kinds of grains and fruits and flowers are produced in abundance; the rain-falls have wonderfully increased, springs have burst forth in dry spots, grass grows on the hillsides and in the meadows, cattle and sheep graze on a thousand hills, and the face of nature smiles and shines with beauty.

This marvelous transformation has been brought about by the blessings of Almighty God upon the faith and works of His Saints gathered from afar. Zion that brought good tidings—the everlasting Gospel restored to earth—has gone up "into the high mountain." The spirit has been poured out from on high, and the wilderness has become a "fruitful field." "The people of the Lord dwell in peaceable habitations, in sure dwellings, in quiet resting places." They are sowing "beside all waters." "The wilderness and the solitary place is glad for them, the desert rejoices and blossoms abundantly." They are the "ransomed of the Lord, and have come to Zion with songs of everlasting joy." (See Isaiah xl; 9; xxxii; 15-20; xxxv; 1-10.)

Every Sabbath day the children assemble in Sunday schools under a system which is not excelled in any part of the world. In the afternoon and evening the Saints assemble in their tabernacles and meeting houses, and receive instruction by the voice of inspiration and the reading of holy writ. Societies are organized for the instruction of juveniles, of young men and women, of ladies of mature age and for all classes of the community. To serve God and keep His commandments is held up as the first duty of His people. To labor for the salvation of the living

and the redemption of the dead is placed above all earthly considerations. The Church has now in the mission field eighteen hundred or more missionaries, traveling "without purse and scrip," without pay of any kind, depending upon God and friends whom He may raise up to them for their daily sustenance. The Church organization revealed from heaven is recognized by all who investigate, as the grandest and most complete ever known on earth. The industry, order, devotion, unity and brotherly love displayed by the Latter-day Saints are the admiration and commendation of both friend and foe. The work they have performed under divine direction is a marvel to all who have visited the cities of the Saints or know of their achievements. What is the tree that has brought forth these excellent fruits? It is the Church of Jesus Christ of Latter-day Saints. Let the tree be judged by its fruits.

It is true that the "Mormons" are a people who have been "everywhere spoken against," but this was a characteristic of the Saints of the original Christian Church. Paul said: "They that live godly in Christ Jesus shall suffer persecution." Jesus exclaimed: "Woe unto you when all men shall speak well of you." He prophesied of His disciples: "Ye shall be hated of all nations for my name's sake." But there are a number of brave men who, after visiting Utah, have not been afraid to speak their honest sentiments concerning that despised people. Among them are the following, whose published remarks are but samples of others that might be adduced:

Bishop D. S. Tuttle, of the Episcopal Church, who resided many years in Salt Lake City, had the following in the New York Sun: "We of the East are accustomed to look upon the Mormons as either a licentious, arrogant, or rebellious mob, bent only on defying the United States government and deriding the faith of the Christians. That is not so. I know them to be honest, faithful, prayerful workers, and earnest in their faith that heaven will bless the Church of Latter-day Saints. Another strong and admirable feature in the Mormon religion is the tenacious and efficient organization. They follow with the greatest care all the forms of the old Church."

Henry Edger says, in the New York Evolution: "Driven by mob violence from one state to another, despoiled of their legitimate possessions—fruits of honest toil—this despised and grossly wronged people found their way at last across the trackless desert and by an almost unexampled perseverance and industry created an oasis in the desert itself."

Elder Miles Grant, editor of the World's Crisis, says: "After a careful observation for some days we came to the settled conclusion that there is less licentiousness in Salt Lake City than in any other one of the same size in the United States; and were we to bring up a family of children in these last days of wickedness, we should have less fears of their moral corruption were they in that city than in any other."

Gov Safford, of Arizona, wrote as follows: "They have no drones, and the work they have accomplished in so short a time is truly wonderful. All concede that we need an energetic, industrious, economical and self-relying people to subdue and bring into use the vast, unproductive lands of Arizona. These Mormons fill every one of the above requirements."

Gen. Thomas L. Kane, of Pennsylvania, after four years experience with the Mormons, declared: "I have not heard a single charge made against them as a community, against their habitual purity of life, their willing integrity, their toleration of religious difference of opinion, their regard for the laws, their devotion to the Constitutional government under which we live, that I do not from my own observation or upon the testimony of others know to be unfounded."

Chief Justice White, sent to Utah by the United States government, testified: "Industry, frugality, temperance, honesty are with them the common practices of life. This land they have redeemed from sterility and occupied its once barren solitudes with cities, villages, cultivated fields and farm-houses, and made it the habitation of a numerous people, where a beggar is never seen and alms-houses are neither needed nor known."

The late Hon. Bayard Taylor, U. S. Minister to Germany, remarked: "We must admit that Salt Lake City is one of the most quiet, orderly and moral places

[Continued on page 319]

# ELDERS' JOURNAL.

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JUNE 15, 1905.

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## EDITORIAL.

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### OUTSPOKEN AGAINST MOB VIOLENCE.

It is refreshing to note the determined stand that is being taken by prominent officials of the South to prevent mob violence. Notably is this so with Governor Cox, of Tennessee and Governor Vardaman, of Mississippi, both of whom have had occasion recently to place themselves on record in unmistakable terms in favor of good order. Governor Cox declares that he will use every agency at his command before he will permit the fair name of his state to be sullied with such acts of lawlessness as have disgraced other parts of the Union, and in this he will be heartily commended by all law-abiding citizens.

Governor Vardaman had occasion lately to give expression to similar sentiments, evoked by the brutal killing of the sheriff of Tate county by a mob, while that officer was defending his prisoner. No one who has read his manly, courageous declarations will doubt he means every word he has said.

It was only the other day that Judge Niles, of the Federal court, at Jackson, Miss., delivered himself from the bench of a powerful denunciation of whitecapping. In speaking of the acts of lawlessness committed by the men arraigned in his court on indictments brought against them by the Federal grand jury there, he said:

"These people have forgotten that all men are equal before the law and by this I do not mean social equality. God never intended social equality and there is no law that can make all men socially equal. It never was and never can be."

The very security and stability of this government rests upon its citizens "honoring and sustaining the law." Whenever social order is outraged and the offense is winked at or condoned by men whose sworn duty it is to enforce the law and to preserve the peace of the commonwealth, then just at that moment will men feel they have a license to hunt down and commit violence against those with whom they may have a difference, whether it be on a religious, social or political point. Consequently it is refreshing to note the resoluteness of men in authority to repress crime and punish criminals of whatever color or condition. It will unquestionably promote a most salutary public sentiment in behalf of good order and the performance of official duties. Incidentally it might be remarked, that we presume there will be no line drawn when it comes to enforcing the law against

those who think they have a perfect right to kick and cuff the Mormon elders whenever they take a fancy. Let such men understand, as reiterated by Judge Niles, that "all men are equal before the law," and that it will make no difference who it is that resorts to lawlessness, they will be punished just as quick as it is possible to set in motion the machinery of justice.

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#### THE MORMON SPIRIT OF LOYALTY.

The following extract is taken from an address issued by the High Council of the Church in the City of Nauvoo, on January 20, 1846, and was signed by each member of that body. The paragraph shows the patriotism and love of country of the Mormon people, even in those dark and dreary days of persecution, at the time when they were being driven from their homes into the then unknown regions of the Rocky Mountains:

"Our pioneers are instructed to proceed West till they find a place to make a crop, in some good valley in the neighborhood of the Rocky Mountains, where they will infringe upon no one, and be not likely to be infringed upon. Here we will make a resting place, until we can determine a place for a permanent location. In the event of the President's recommendation to build block houses and stockade forts on the route to Oregon becoming a law, we have encouragement of having that work to do; and, under our peculiar circumstances, we can do it with less expense to the government than any other people. We also further declare, for the satisfaction of some who have concluded that our grievances have alienated us from our country, that our patriotism has not been overcome by fire, by sword, by daylight or midnight assassinations, which we have endured, neither have they alienated us from the institutions of our country. Should hostilities arise between the government of the United States and any other power, in relation to the right of possessing the territory of Oregon, we are on hand to sustain the claim of the United States government to that country. It is geographically ours; and of right, no foreign power should hold dominion there; and if our services are required to prevent it, those services will be cheerfully rendered according to our ability. We feel the injuries that we have sustained, and are not insensible of the wrongs we have suffered, still we are Americans!

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#### LEFT FOR THE WEST.

On Sunday last, June 11, President Ben E. Rich left for the West, where he expects to remain for six weeks or two months. He goes in the interest of the Mission Home, and expects to raise the balance of the amount due on the same.

Elder Jeremiah Stokes, who has been laboring so faithfully and successfully on the *ELDERS' JOURNAL*, has been appointed Secretary of the Mission, and will have full charge during the absence of the Mission President.

Elder James H. Wallis has been appointed to succeed Elder Stokes as assistant editor of the *JOURNAL*. Elder Wallis is a newspaper man of much experience, and is the proprietor of one in Idaho, which is being managed by his son while he is performing his mission. Some twenty-five years ago Elder Wallis assisted in the publication of the *Millennial Star*, while laboring in the ministry in his native land before gathering to Zion.

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ELDER C. L. PRITCHETT preached the funeral sermon over the remains of the son of Brother Harris, of Jackson, Va., a young man 21 years of age, and a faithful member of the Church.

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WORD comes from Ironton, Ohio, that Elder Epperson, who has been very sick with typhoid, is getting along nicely. He is still in bed, not being permitted to sit up, but is now on his regular diet. It is expected he will be able to leave the hospital in about two weeks.

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ELDER JOSEPH GILL, of Weston, Idaho, died in the Pittsburg (Pa.) hospital from typhoid fever on Friday, June 2. Elder Gill left his home for the Eastern States Mission last November, and leaves a wife and several children. His body was taken home in charge of Elder J. H. Archibald. "Whosoever shall lose his life for my sake, and the Gospel's, the same shall save it." (Mark viii; 35.)

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ELDER H. R. HARRISON, who has been transferred to the Georgia conference, has been laboring in the Chattanooga office for several months past. He has rendered very effective service here, and his labors have been greatly appreciated. He now goes to take up active missionary work in the city of Atlanta, where he was laboring before, and the Saints will be glad to welcome him back.

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A WELL KNOWN gentleman in Georgia, having read of the mobbing of our elders in Greene County, Tennessee, writes that while not a Mormon, he cannot help but express his indignation at the treatment accorded them. Another non-Mormon in Florida sends \$5 toward defraying the expenses of prosecuting the leaders of the mob. Such assistance, whether it be a kind word or a substantial token, is greatly appreciated.

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ELDER A. W. KARCHNER, notice of whose transfer to the Ohio Conference will be seen in its proper place, has been laboring in the

Chattanooga office for the past ten months. He has had charge of the commissary department, and has discharged the duties of this important branch of the mission in a most satisfactory manner. He is earnest and energetic in his missionary labors, and our prayers accompany him to his new field, where we feel sure he will continue to do much good.

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A PROMINENT gentleman in Chattanooga, holding a position of trust under the United States government, writes a very kind letter to this office, in which he says: "I read the account in the Chattanooga Times, of June 3, in regard to the treatment of your preachers in Greene County, and it should be made a lesson to all. This is a free country, and every man has a right to worship God according to the dictates of his own conscience. I am not a Mormon, but this is an outrageous act."

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OUR READERS will notice by this issue that Elder J. Stokes, Jr., has been relieved from his duties on the ELDERS JOURNAL, and has received the appointment of secretary of the mission. Elder Stokes has labored faithfully and earnestly while acting as assistant editor of the JOURNAL, and the prominent and valuable position it occupies today, both in the missionary field of the South and the various states of the West, where it has a large circulation, is due to his perseverance more than to any one else connected with the mission. It is on account of this faithfulness and ability displayed that he is now chosen to have actual charge of affairs of the mission during the absence of President Rich, and in charge of the general work of the office. This is the second mission for Elder Stokes in the South, having labored under the present President of the mission during the years of 1898-9, and the readers of the JOURNAL will continue to hear from him from time to time through its pages.

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A TELEGRAM from the City of Mexico, dated June 4, conveys the information that during the work of excavating trenches for the underground cable system of the telephone company in that city, the workmen found concrete foundations of temples covered with hieroglyphics, and that in uncovering one of these walls it was discovered that they had been built on the ruins of another city lower down. Prof. Batres, of the City of Mexico, a renowned archeologist, is eager to obtain governmental permission to excavate below the present find for the older remains which he is satisfied exist underneath, especially in view of similar discoveries that were made in 1900. And thus unconsciously to the world is the divinity of the Book of Mormon being established, by the accumulation of external evidence confirming



the history contained within its lids of a mighty people who once inhabited this continent and who built wonderful cities of grand architecture.

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WRITING from his home in Mendon, Utah, under date of June 2, Elder F. J. Sorenson, late President of the East Tennessee conference, says:

"I attended services in the Tabernacle on my way home, and listened to the choir sing Zion's songs, and also to a discourse delivered by Elder Mathonihah Thomas. The choir was well represented and of all the music I ever heard it seemed the most heavenly, the spirit that accompanied it penetrated unto the very depths of my soul, and I doubly thanked God for the talent given unto Zion's fair sons and daughters, and that I was counted worthy to even be one among the least members to belong to a church where the gifts of the Gospel were so manifest in song, prayer and discourse. I could not help but contrast the sermon with the dead letter of salaried ministers; the singing of choirs who sang from the lip only; and of the dead, empty, formal prayer read from the prayer book.

"I had the pleasure of meeting Sister Rich and family while in Salt Lake, and can heartily endorse all the eulogies of her goodness and unselfishness, spoken of by those whose privilege it has been to make her acquaintance, and will readily concur with them 'that to know her, is to love her.'

"The good people of this ward gave me a fine reception at my home on the night of my arrival"

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#### NOTES OF THE FIELD.

ELDERS W. L. CROSSLEY and C. S. Jones writes from Xenia, Ohio, under date of June 5, the following interesting news: "I am pleased to report a successful day's work yesterday. We baptized five persons and held four meetings. The first meeting was held on the creek bank, immediately preceding the performing of the ordinance. The baptism was not made public; however, a small crowd, of about thirty-five persons, gathered, who listened attentively to Brother J. C. Beard, who gave a very effective talk upon the ordinance of baptism. Our next meeting was held on the lawn of a Mrs. Dale, where we confirmed those baptized. Then came Sunday school at 2:30 p. m., at Sister Dailey's. In the evening we held our last meeting at the home of Brother James Good, at which several strangers were present, and showed much interest in the Gospel. We have never enjoyed a day better. Friends are being made, and others have stated a desire to be baptized in the future."

Writing from Camden, Kershaw County, N. C., on the 21st ult., President J. A. Mecham says: "Elders D. E. Boam, Geo. F. Rawlins and I, with about 200 unbelievers, gathered at the old mill pond here, where we administered the ordinance of baptism to four persons. Notwithstanding there was a slow drizzling rain falling, we received the best of attention for nearly an hour, during which I explained the first principles of the Gospel. Elder Boam then baptized the applicants, and we returned to the home of Sister Ervin, where we held a confirmation and sacramental meeting. This was addressed by Elder Rawlins and me upon the duties of Latter-day Saints and the office of the Holy Ghost. Others have decided to be baptized in the near future. Camden, it must be remembered, was the gathering place of the mob who brutally whipped Elders Burman and Wilson some six or seven years ago, and the people have been very bitter towards the elders until very recently. The four baptized Sunday are the first in the city to receive the Gospel."

"While canvassing in Cleveland County, N. C., last month," writes Elders E. B. Mecham and Wallace Young, "we found the people very bitter against us. Many refused to even accept a pamphlet. We traveled all day in the hot sun, walked about twenty-five miles by sundown, and then retired to the woods to ask our Heavenly Father to open the heart of some honest soul to administer to our wants, as we were tired and hungry. We then sought entertainment, but no one would entertain us. The people said we would defile their homes. We were refused fourteen times, walking about twelve miles more. It was now about 11 o'clock at night. We awoke people along the road, and reasoned with them, but they wouldn't entertain tramps nor Mormons. We bore our testimony to them and testified that Joseph Smith was a true prophet of God and that if they did not repent of their transgressions God would pour out His judgments upon them. Finally we came to the home of Mr. Bingham, a man who belonged to no church. The good folks took us in and gave us a good bed in which to lay our tired bodies. About a week after our visit there God did pour out His judgments upon those people. Terrific hailstones broke down their cotton, corn, etc., and a great cyclone swept down the road we went. It started just below Mr. Bingham's, and uprooted pine trees, filling up the road, and killing cows, mules, and other animals. It uprooted the Church of St. Peter from off its foundation, and did a lot of other damage in the very neighborhood where the people were so bitter towards us."

Elders C. H. Erickson and P. C. Winter write from Columbus, O., June 4, as follows: "Since our last conference at Xenia, on May 14, we have been laboring in this city, the capital of Ohio. Through our street meetings we have been able to make many friends, many of whom have become sincere investigators. One evening the Salva-

tion Army surrounded us and began beating their drums until it became utterly impossible for us to continue. We sought unsuccessfully the protection of the police. Next day we visited the chief of police, who received us very kindly and promised us immunity from interruption. At a subsequent meeting we were interrupted by a clergyman, who passed many slighting remarks. A number of prominent gentlemen asked him to be a gentleman until the meeting was over. We are having wonderful success in our teaching, and while engaged in this work we came across three members of the church, who had just emigrated from Hull, England. It was a joyful meeting for the Saints as well as for us, as we supposed there were no members in the city. We expect to baptize a number next week."

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### RELEASES.

**RELEASES**—The following brethren have been honorably released to return home to Zion: Elder Elmer Kimber, from presiding over the Middle Tennessee Conference. Elder John F. Jenkins and Elder Thomas E. Nuttall, traveling elders in the Middle Tennessee Conference, the latter on account of sickness. Elder Isaac F. Creger, traveling elder in the North Carolina Conference, on account of sickness of his mother, who died while on his way home.

Elder J. C. Owen is honorably released from traveling in the North Carolina Conference to return home. Elder Owen has been in the missionary field for two years, but his release now is due to the fact that his mother is dangerously ill.

Elder Jos. T. Litchfield is honorably released from traveling in the East Tennessee Conference, to return home, on account of sickness.

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### APPOINTMENTS.

**APPOINTMENTS**—Elder S. F. Cox, of the Middle Tennessee Conference, is appointed to succeed Elder Kimber as president of that conference. Elder Jesse F. Bean, of the Alabama Conference is appointed to succeed Elder Foulger in the presidency of that conference. James Bowers is appointed traveling elder in the Virginia conference. Thomas Alvin Walton and James W. Gilman are appointed traveling elders in the Middle Tennessee Conference.

Elders Roy S. Porter and George W. Chapman, Jr., are appointed to labor in the Alabama Conference.

Elders James F. Royle and George Leonard Hobson are appointed to labor in the East Tennessee Conference.

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### TRANSFERS.

Elder H. R. Harrison is transferred from the Chattanooga office to labor as traveling elder in the Georgia Conference. Elder D. B. Foulger, president of the Alabama Conference, is transferred to the Chattanooga office.

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### ARRIVALS.

The following elders arrived in Chattanooga on Sunday, June 4: James Bowers, of Lake Shore, Utah; Thomas Alvin Walton, of Smoot, Wyoming; James William Gilman, of Lindon, Utah.

The following elders arrived in Chattanooga on Sunday, June 11: Roy S. Porter, Granger, Utah; George W. Chapman, Jr., Preston, Idaho; James F. Royle, Lehi, Utah; George Leonard Hobson, Hoytsville, Utah.

RAYS OF LIVING LIGHT.

(Concluded from Page 310)

in the world. \* \* \* The Mormons as a people are the most temperate of Americans. They are chaste, laborious and generally cheerful, and what they have accomplished in so short a time under every circumstance of discouragement, will always form one of the most remarkable chapters in our history."

Notwithstanding the facts set forth in the foregoing, the Congress of the United States was moved upon for several years by anti-Mormon preachers of different sects, and by petitions from good, pious, but deceived "Christian" people, also by adventurers who desired to profit by inroads upon the Mormons, to enact stringent and oppressive measures looking to the suppression of what they called "Mormonism." It was thought by the enemies of the Saints that they could be driven again from their possessions, as they had been driven by mob violence from the states of Missouri and Illinois, where their property became a prey to their so-called Christian persecutors, and where many of their number were brutally murdered in cold blood, their Prophet and Patriarch, Joseph and Hyrum Smith, being among that number. For some time these efforts gave great promise of success. Much suffering was endured by the Saints, but they possessed their souls in patience, having faith in the promises of God made to them through their Prophets and Apostles, and the testimony of the Holy Spirit. The day of their deliverance from this injustice, sorrow, and tribulation has come. Their true character has been measurably recognized, and Utah has been admitted into the Union as a free and sovereign state, on an equal footing with the other states in the Federal compact.

There yet remains in the world great ignorance concerning the Latter-day Saints, their purposes and works, their doctrines and teachings, and the spirit and power of their faith. To these they invite the investigation of every rational mind. They urge comparison of their principles, their Church and the ordinances, gifts, and spirit thereof with those set forth in the New Testament, in contrast with the contending and discordant religions of modern Christendom. They know that they have received the truth, and that God has revealed it in the present age. They have obtained a divine witness, every one for himself. They are building up Zion in the West. They are sending forth the Gospel into all the world as a witness to the nations before the end shall come.

This is a day of warning. It will be followed by a time of judgments. The Lord is about to shake terribly the kingdoms of this world. War, pestilence, famine, earthquake, whirlwind, and the devouring fire, with signs in the heavens and on the earth, will immediately precede the great consummation which is close at hand. These are the last days. All that has been foretold by the Holy Prophets concerning them is about to be literally fulfilled. The everlasting Gospel has been restored to the earth as one of the signs of the latter days. Israel is being gathered. The elect of God are assembling from the four quarters of the earth. The way is opening for the redemption of Judah. Soon all things will be in commotion; "men's hearts failing them for fear and looking for the things that are coming on the earth." The places of refuge appointed are in Zion and in Jerusalem. The Lord, even Jesus the Messiah, will come to His Holy Temple. He will be glorified in His Saints, but will "take vengeance on them that know not God and obey not the Gospel." He will break in pieces the nations as a potter's vessel. He will sweep the earth as with a besom of destruction. He will establish righteousness upon it and give dominion to His people. "The meek shall inherit the earth and the wicked be cut off forever." Therefore, repent and turn unto Him all ye nations, and obey Him all ye people, for these words are true and faithful and are given by His Spirit! Salvation has come unto you; reject it not lest ye fail and perish. The time is at hand!

*Report of Mission Conferences for Two Weeks Ending June 3, 1905.*

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour. Sub.	Deseret News Subscriptions
J. F. Bean.....	Alabama .....	17	27	584	36	186	17	661	27	1	1	27	575	3	.....	.....	.....	1	1
W. L. Batty.....	East Tenn. ....	13	708	498	1	155	33	235	18	5	4	27	221	.....	1	.....	.....	1	1
J. W. Golightly....	Florida .....	19	946	644	35	309	25	529	36	5	13	46	718	6	14	.....	3	3	
A. D. Steele.....	Georgia .....	19	1032	554	165	351	78	940	35	1	37	40	1161	1	3	1	1	.....	
G. R. Crockett.....	Kentucky ...	20	983	368	74	239	33	1307	57	.....	23	72	599	2	5	.....	4	.....	
S. F. Cox.....	Mid. Tenn. ...	16	1119	237	58	257	34	1069	50	2	35	34	322	2	.....	.....	2	.....	
E. D. Buchanan ...	Mississippi ...	18	860	72	18	359	45	420	6	2	17	8	559	.....	1	.....	1	1	
L. W. Johnson .....	N. Carolina ...	21	976	45	54	230	54	818	11	.....	25	30	400	8	2	.....	1	.....	
A. C. Hull.....	Ohio .....	15	1102	596	652	499	.....	1527	111	5	57	57	1261	.....	.....	.....	.....	.....	
J. A. Mechem .....	S. Carolina ...	19	880	430	134	515	49	1011	33	3	32	22	1027	4	5	.....	10	2	
C. L. Pritchett.....	Virginia .....	19	1090	1151	38	257	34	876	26	3	13	31	44	2	3	.....	1	2	

**GOD'S WILL FOR YOU AND ME.**

Just to be tender ; just to be true ;  
 Just to be glad the whole day through !  
 Just to be merciful, just to be mild ;  
 Just to be truthful as a child ;  
 Just to be gentle and kind and sweet ;  
 Just to be helpful with willing feet ;  
 Just to be cheery when things go wrong ;  
 Just to drive sadness away with song.  
 Whether the hour is dark or bright ;  
 Just to be loyal to God and right ;  
 Just to believe that God knows best.  
 Just in His promise ever to rest.  
 Just to let love be our daily key—  
 This is God's will! for you and me.

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# ELDERS' JOURNAL

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*"If the ministers of religion had a proper understanding of the doctrine of eternal judgment, they would not be found attending the man who had forfeited his life to the injured laws of his country, by shedding innocent blood; for such characters cannot be forgiven, until they have paid the last farthing. The prayers of all the ministers in the world could never close the gates of hell against a murderer."*—JOSEPH SMITH.

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## CAST OUT OF CHURCH FOR ENTERTAINING MORMON ELDERS.

The following is an extract from a letter written by Brother and Sister J. N. and E. J. Rice to Rev. Albert Potts, pastor of the Antioch Baptist church, of which they were members at the time of their baptism into the Church of Jesus Christ of Latter-Day Saints. Brother Rice and wife were charged with the offense of entertaining "Mormon" elders and advocating the doctrines of that church, and the pastor, Mr. Potts, delivered the accusation in person. Sister Rice was alone in the house when the pastor called, and upon being informed by the lady that both she and her husband were guilty of said charges, he rushed away, refusing to remain until Brother Rice could be called to the house from his work in the field, a short distance away.

The letter, from which this extract is taken, was written in consequence of their being refused a hearing, and it was read in the church by Deacon Deck Mitchell who, after finishing the communication, being much enraged at its contents, poked it into the flames of the heater.

While visiting Brother and Sister Rice, Elder J. Stokes heard the letter read, and thinking it of sufficient merit and interest, received permission to use it in the ELDERS' JOURNAL. It is as follows:

McDONALD, TENN., Dec. 27, 1902.

Mr. Albert Potts, Pine Hill, Tenn:

Dear Brother Potts: It was our intention to write a letter to the Antioch Baptist Church before you came over to see us, but since we both did not have the privilege of talking to you, we decided to write this letter, and we hope that

it will induce some honest soul to investigate the faith we have embraced, for "we are not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."

We are charged by the Baptist Church with the crime of entertaining Mormon Elders and advocating their doctrine, for which we are to be ex-communicated. But we cannot "see eye to eye" with the Baptist Church any longer, therefore we have written this letter proposing a withdrawal.

We have not apostatized from any of the doctrines of Christ and His Apostles, but we have come to a more perfect understanding and knowledge. Let us quote a few verses of Scripture to call to your remembrance the kind of Church that was organized by Jesus. In First Corinthians and twelfth chapter we read, "Now ye are the body of Christ and members in particular. And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth into an holy temple in the Lord." (Eph. 2:19.)

The so-called Christian Churches have dispensed with all the members except two—the deacon and the preacher, and to the rest of the members of the body they say, "We have no need of thee." But "now hath God set some in the Church as it hath pleased Him." (1 Cor. 12:27). Can you tell me who gave them authority to change the Church of Christ? Isaiah said, "The earth also is defiled under the inhabitants thereof; *because* they have transgressed the laws, changed the ordinances, and broken the everlasting covenant." (24-5.) And Peter said, "But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction; and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you." (2 Peter 2:14.)

We have looked in silent astonishment for years on your Church with only a fragment of the original members left to represent the Church and body of Christ; and what is left is under a hireling priesthood, "teaching for hire and divining for money." (Micah 3:11), and as Jesus said, "But in vain do they worship me, teaching for doctrines the commandments of men." (Matt. 15:9).

We were not led into our present views of the Gospel blindfolded or by any whim whatever, but by a prayerful investigation of the truth. We read our Bible through afresh, and we have read the Testament through thirteen times, so we are familiar with every chapter and verse in the blessed old Book, and it is more precious to us now than ever before.

Last July we lost one of our daughters, who had been on the decline for thirteen months. She had been investigating the Gospel taught by the Mormon Elders for three years, and testified before her death that she knew it to be true, and said that if there were any Elders here to administer to her she would be healed through the gift and the power of God. On the first of September following her death Bessie, another of our daughters, was taken down with a similar disease. Every one acquainted with her knows what a fleshy and healthy girl she was. From the first of September to the first of the present month, December, she was reduced almost to a skeleton. At the time of a Conference of the Elders in Chattanooga it was suggested to her to have the brethren administer to her, which was accordingly done, and in two hours after she was able to arise from her bed and was so well that she assisted to prepare supper the same evening. And now she is as well as she has ever been. We know that some will make light of this, but we know that devils can do nothing in the name of Jesus Christ, their efforts would be as futile as were those of Simon the sorcerer. We believe that the Elders of the Church of Jesus Christ of Latter Day Saints are in possession of the holy priesthood of God and are, therefore, able to do things in the name of Jesus; and we believe that Joseph Smith was a prophet of God.

If there is any one among you who is seeking the truth, we invite you to come to see us, for we know that the eyes of the people have been blinded by falsehoods and misrepresentations; and if you only had charity enough to open your doors to the Elders you could hear for yourselves what they are teaching; then if you discovered that they are not teaching the doctrines of Christ there would be time enough to take them by the throat and kick them out. You should not be so horror-stricken at the Mormons until you know that your Churches are thoroughly clean from adulterers and fornicators, and we beseech you to lay aside all hatred and malice, and give this matter a prayerful investigation. Don't put it off until the Bridegroom comes and then cry, "Gives us of your oil, for our lamps are gone out," lest our testimony stand against you in that day. The commandment to prove all things includes "Mormon" doctrine, if it did not it would not have said *all things*, and since the charge against us is for entertaining strangers and proving all things and holding fast that which we have to be good, we beg to withdraw our fellowship. Our reason for writing so long a letter to you is because we love you all dearly, and it is with emotion and feeling we say farewell.

J. N. AND E. J. RICE.

### THE ONLY WAY TO BE SAVED.

(The following article is from the pen of the late President Lorenzo Snow, written over one-half century ago and in continuous use in Europe since then as a Gospel tract):

"He that judgeth a matter before he heareth it, is not wise."

There are certain principles established of God which, being understood and observed, will put men in possession of spiritual knowledge, gifts and blessings. In early ages of the world, also in the days of the apostles, people came into possession of spiritual powers and various privileges by obtaining an understanding of and faithfully attending to certain rules which the Lord established: as, for instance, Abel, obtaining information that offering up sacrifices was an order instituted of God, through which men might receive blessings, he set himself to work, observed the order, and performed the sacrifice, whereby he obtained glorious manifestations of the Most High. Again, when the antediluvians had corrupted themselves, and the time arrived at which destruction was coming upon them, the Lord revealed a course whereby the righteous might escape; accordingly, all who understood and observed that course were *sure* to realize the blessing promised. Joshua, before obtaining possession of Jericho, had to observe certain steps appointed of God. The steps having been properly taken, according to commandment, the object immediately fell into his possession. Another instance—the case of Naaman, captain of the Assyrian host: it appears that, being afflicted with the leprosy, and hearing of Elisha, the prophet, he made application to him for the removal of that affliction. The prophet, having the Holy Ghost upon him, which is the Mind of God, informed him that, by washing in Jordan's waters, *seven* times, he might be restored. At first, Naaman thought this too simple, and was displeased, and disposed not to conform—not to make use of *means* so simple. After due consideration, however, humbling himself, he went forth complying with the *rules*; when lo! the blessing directly followed. Under the Mosaic dispensation, forgiveness of sin was obtained upon the same principle as those blessings were to which I have alluded. An animal was to be carried before the door of the tabernacle of the congregation by the individual wishing to obtain forgiveness of sins; it was then to be offered up in a particular manner; this being done, the promised blessing immediately followed.

When the Gospel dispensation was introduced, gifts and blessings were obtained upon similar principles—that is, upon obedience to certain established rules. The Lord still marked out certain acts, promising to all those who would do them, certain peculiar privileges; and when these acts were performed—observed in every particular—then the blessings promised were sure to be realized.



Some vainly imagine that, under the Gospel dispensation, gifts and blessings are obtained, *not* by external observances, or *external* works, but merely through faith and repentance, through mental operations, independent of physical. But laying aside the traditions, superstitions, and creeds of men, we will look to the word of God, where we shall discover that *external* works, or *outward* ordinances, under the Gospel dispensation, were inseparably connected with *inward* works, such as faith and repentance. In proof of this, I introduce the following observations: The Savior says, "Why call ye me Lord, Lord, and *do not the things* which I say?" Again, He says, "He that heareth my words, and doeth them, shall be likened unto a man that built his house upon a rock." And, "He that believeth and is *baptized* shall be *saved*." Likewise, He says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John iii:5. These sayings of our Savior require men to perform external works in order to receive their salvation.

On the day of Pentecost, Peter says to the surrounding multitude—"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." In this prophetic statement we learn that the people were to perform an external work (baptism in water) in order that they might receive the remission of sins, and afterwards the gift of the Holy Ghost. But before attending to the outward work, the inward work must be performed—faith and repentance. Faith and repentance go before baptism, and baptism before the remission of sins and the reception of the Holy Ghost. Hence we see the useless and unscriptural practice of baptizing infants. They cannot exercise faith and repentance, qualifications necessarily previous to baptism; then, why require the outward work?

Some deem it wrong to number baptism among the essential principles ordained of God, to be attended to in obtaining remission of sins. In reply, we say that the Savior and apostles have done so before us, therefore, we feel obliged to follow their example. The destruction of the antediluvian world by water was typical of receiving remission of sins through baptism. The earth had become clothed with sin as with a garment; the righteous were brought and saved from a world of sin, even by water; the like figure, even baptism, doth now save us, says Peter (1 Peter iii:21), by the answer of "a good conscience toward God." Noah and his family were removed and disconnected from sins and pollutions by means of water; so baptism, the like figure, doth now remove our souls from sins and pollutions, through faith on the great atonement made upon Calvary. Many express surprise that such blessings should be had through baptism. Naaman, when told to wash in Jordan seven times, was equally surprised; but, trying the experiment, he found the word of God to be true; his leprosy, his physical pollution, was thereby removed, and was typical of the removal of spiritual pollutions in the Gospel dispensation, by baptism in water, through faith and repentance. Through the means of water, Naaman, we have seen, obtained a miraculous blessing; also the blind man, whom the Savior directed to wash in the pool of Siloam, received his sight by means of water.

The Savior, after coming out of the river Jordan, received the Holy Ghost. These examples show clearly that water has been appointed a medium through which heavenly blessings are obtained. "Be baptized," says Peter, "for the remission of sins." (Acts ii:38.) Ananias says to Saul (Acts xxii:16), "Arise and be baptized and wash away thy sins." In the city of Samaria, the people baptized by Philip, it is said, rejoiced. They rejoiced because of the remission of their sins through baptism; so, also, in the case of the eunuch (Acts viii:39); after coming out of the water, having obtained remission of his sins, his conscience becoming void of offense toward God, he was enabled to go on his way rejoicing.

Some suppose they must obtain religion before they are baptized, but the Savior and apostles teach us to be baptized in order to get religion. "Be baptized," says Peter, "for the remission of sins, and ye shall receive the gift of the Holy Ghost." To obtain the gift of the Holy Ghost is to obtain religion. Faith and repentance were to go before baptism, but remission of sins and the gift of the Holy Ghost were to follow this ordinance. Every unprejudiced mind can see that this is in perfect agreement with the saying of our Savior, "Except a man be born

of water and of the Spirit he cannot enter into the kingdom of God." If religion were promised before baptism in water, our Savior would have said, born of Spirit and of water (see John iii:5); but He said, "Except ye are born of water and of the Spirit." "What God hath joined together," the Scripture says, "let no man put asunder," but we put asunder this order of things when we say a man must be born of the Spirit, then of water, or must get religion—get the Holy Ghost—and then be baptized.

Peter (Acts ii) preached the same order of things, as above mentioned, when he said, "Repent and be baptized \* \* \* for the remission of sins, and ye shall receive the gift of the Holy Ghost"—that is; be born of water, then ye shall be born of the Spirit. Paul himself, though he had a vision of the Lord Jesus, yet received not the Holy Ghost; he did not receive religion until he had washed his sins away through baptism, as administered by Ananias. There is one instance, and but one, where the Holy Ghost was given before baptism—I mean in the Apostolic dispensation. Cornelius and his friends, who had assembled together, to hear the message from Peter, received the Holy Ghost previous to baptism. (Acts x:44). This was done, however, to convince Peter that the Gentiles had a right to Gospel privileges. Cornelius and his friends were Gentiles, and Peter would not have baptized them unless he had first seen the power of God resting upon them. He looked upon the Gentiles as heathen, and too wicked and sinful to receive Gospel privileges with the people of God—the Jewish nation. He did not imagine they were to receive the Holy Ghost, and thereby be prepared to sit down in the Kingdom of God with Abraham, Isaac, Jacob, and the Jewish prophets; but, when he saw the Holy Ghost resting upon them, being astonished, he exclaimed: "Can any man forbid water, that these should not be baptized?" He then commanded them to be baptized. This receiving the Holy Ghost before baptism was an exception to a general rule, and arose from peculiar circumstances, as I have shown. God, if He sees fit, can depart from a general rule, and confer blessings; but man has not this privilege, he must observe the order laid down, or he can have no claim upon the promise. After Elisha had laid down the order, whereby Naaman could obtain removal of his leprosy, God, if He had chosen, could have removed it in some other way; but, at the same time, Naaman could not have claimed the blessing until he had taken the course marked out. (See 2 Kings v.) If we will observe the order of the Gospel, a promise is left us—we shall have its blessings; otherwise we have no claims to urge; and it is worse than folly for men to say, "Lord, Lord," and do not His commandments.

(To Be Continued.)

## MIDDLE TENNESSEE CONFERENCE.

The Middle Tennessee Conference convened June 4 and 5 at Smyrna, Rutherford County, Tennessee, upon the grounds of one of the Saints, Brother George W. Gwinn. There were present sixteen elders of the Conference and the following from the Mission office: President Ben E. Rich, Elders J. Stokes, James H. Wallis, C. L. French, Moses Smith and Sister J. Stokes, together with a number of friends and Saints from Nashville and surrounding counties. Five public and two priesthood meetings were held, with a very good attendance. President Rich presided, and after the usual opening exercises made some preliminary remarks. The following elders bore their testimonies: J. W. Grant, C. E. Rowan, Jr., Elmer Kimber, S. L. Cox, and John G. Shields. A selection was rendered by the "Officers Quartette," after which the Elders continued to bear testimony as follows: J. W. Jackson; J. F. Brown, J. B. Woodward, Z. C. Whittle, A. J. Jackson, O. P. Callister, Hugh Roberts and A. H. Pierce. Elder J. H. Wallis sang "Who's on the Lord's Side—Who?" Testimonies by Elders John F. Jenkins, T. E. Nuttall, and W. J. Flake. Song by little Katie May West, of Nashville, "No, Never Alone." President Rich spoke upon the "Personality of God," and benediction was pronounced by Elder C. L. French.

On Sunday afternoon Elder Moses Smith, of the Mission Office, spoke upon the "Divine Mission of the Prophet Joseph Smith," and solemnly testified that at the

present time there was a prophet at the head of the Church. Elder James H. Wallis gave an interesting sketch of the life of Joseph Smith and compared the unpopularity of the Mormon religion with that taught by the Savior and his Apostles. President Rich quoted Romans x; 8-9, and gave an excellent explanation of the same. He advised against joining the Church of Christ with the idea that it made people popular. Selection by the "Office Quartette," "An Angel from on High." Elder J. Stokes gave a spirited address upon the "First Principles of the Gospel." Sister Stokes made some interesting remarks and bore testimony that she knew Joseph Smith was a Prophet of God. Elder C. L. French spoke upon the necessity of taking everything to the Lord, and of the unity which prevails among the people who are in possession of the Spirit of God. Closing remarks were made by President Rich, who told the people that in order to obtain a testimony it would be well to go to the true and living God in prayer, and not to any minister.

Priesthood meeting was held on Sunday evening. President Rich gave some very good instruction and presented all of the general Church authorities, who were unanimously sustained. Elder S. L. Cox was chosen as Conference President, Elmer Kimber having been honorably released. Elder T. E. Nuttall was notified of his release on account of bad health. He has labored faithfully for fifteen months, and we regret that we have to part with him. Elders Stokes, Wallis and French expressed great joy in having the opportunity of meeting with the Elders and gave good counsel to the brethren.

President Rich and party left Sunday night at 10:15 p. m. for Chattanooga.

On Monday morning the meeting convened at 10 o'clock and was addressed by Elders J. W. Jackson on "Reading the Bible;" W. J. Flake upon the "Kingdom of God," and T. E. Nuttall upon "Obedience."

The afternoon session was occupied by Elder J. F. Jenkins on "General Salvation," Elder John B. Woodward on the "Necessity of Improving the Talents which God Has Blessed Us With," and President Elmer Kimber upon "Revelation."

On Monday night Elder J. F. Brown spoke briefly upon the "Apostacy," Elder C. E. Rowan on the "Restoration of the Gospel," and Elder John G. Shields upon the subject that there was no one thing man could do that would exalt him.

President Cox and President Kimber made short addresses, thanking the people for their many kindnesses.

### NOTES OF THE FIELD.

Elder Edward J. Tree writes from Vicksburg, Miss., June 13, as follows: One year ago, on the 17th day of June, Elder F. S. Cox and myself were tracting a small settlement four miles north of this city. We succeeded in getting permission to preach in the school house. We held our first meeting on the 18th day of June, with a good attendance, most of whom had never before heard a true servant of God speak. We held a series of eighteen meetings, sold seven books and left a good portion of literature in the neighborhood. On the 24th day of April, 1905, Elder Powell and myself again visited the same settlement, and again taught the people the plan of salvation. We remained in the settlement some two weeks, and again left them to study and investigate the sacredness of the message we had been sent to deliver. On June 6th Elder Powell and myself again returned to the settlement and on Sunday, the 11th inst., at 11 a. m., a large attendance of friends and saints, with Elder Powell and myself, were gathered on the water's banks, where we held a meeting and attended to the sacred ordinance of baptism. I led nine of the lost sheep into the water, and after that ordinance had been attended to we met at the school house and there partook of the sacrament. The Spirit of God was richly manifested and we had a time of rejoicing. We now have twelve members in Warren county and many good friends and strong investigators. A pair of Elders stationed in this city could accomplish a great work.

Writing from Coalmont, Tenn., on June 9, 1905, President W. L. Batty, of the East Tennessee Conference, says: "On arriving here today we find the people in a state of excitement over a very strong testimony borne by one of our sisters in a 'holiness' meeting, conducted by three reverend gentlemen. After the open-

ing exercises, Rev. Chattman turned the meeting over to those who wanted to bear their testimony or tell of the goodness of God towards them. After a number had declared they were sanctified and were following Jesus, Sister Lula McGregor embraced the opportunity to bear her testimony to the truthfulness of the Gospel of Jesus Christ, as taught by the Latter-Day Saints. She also told how she had been healed by the power of God, by the elders.

She said: "Some eleven months ago I was lying on my bed, suffering with spinal trouble, from which I had been troubled for three years. I had almost given up to die when I decided to call upon my Heavenly Father to heal me. On doing so a voice whispered and said that at a certain hour I was going to die, but that after a short time my spirit would return to my body and I would be healed. After my spirit returned the voice said for me to call for the Mormon elders to baptize me, saying they were true servants of God, having authority to officiate in his ordinances, being called through a Prophet." She did as she was told, and testified that she was perfectly healed and that the gifts and blessings follow those who are baptized by one holding authority from God. She said she knew Joseph Smith to be a true Prophet, and was thankful to her Heavenly Father that she was permitted to live when His gospel was once more on earth. At this the Rev. Askew said, "That's enough," and told her to take her seat. Before doing so she again bore testimony to the mission of the Prophet Joseph. The congregation numbered 300 people. This has caused no small stir in this neighborhood, making us many friends and causing much inquiry.

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### APPOINTMENTS.

Elder C. W. Smith, a local elder from the Kentucky Conference, is appointed to labor in the Alabama Conference.

Elder E. I. Whiting is appointed to preside over the Georgia Conference, to succeed Elder A. D. Steele, released.

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### RELEASES.

The following elders, who have been honorably released, left for home on the dates indicated:

- A. L. McAllister and D. R. Snow, of the Florida Conference, June 18.
- J. H. Jenkins and Wm. J. Flake, of the Middle Tennessee Conference, June 19.
- J. C. Owens, Jr., of the North Carolina Conference, June 23.
- Z. A. Bethers, of the Mississippi Conference, June 24.
- N. F. Kerns, of the Ohio Conference, June 22.
- John E. Riddle, of the Kentucky Conference, June 10.
- A. D. Steele, president of the Georgia Conference, June 24.
- Elmer Kimber and T. E. Nuttall, of the Middle Tennessee Conference, June 24.
- Delbert Packer, of the Alabama Conference, June 23.
- George H. Faucett, of the North Carolina Conference, June 20.
- John W. Amoor, of the South Carolina Conference, June 15.
- H. T. John, of the East Tennessee Conference, June 13.

The two last named elders were honorably released to return home on account of sickness, and our prayers go with them that they may be speedily restored to their perfect health and strength.

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### TRANSFERS.

Elder A. W. Kartchner, who was transferred from the Mission office to the Ohio Conference, left for his new field of labor on June 16.

Elder I. L. Cooper has been transferred from the South Carolina Conference to the Georgia Conference.

Elder E. J. Tree is transferred from the Mississippi Conference to labor in the Kentucky Conference.

Elder George E. Pope is transferred from the East Tennessee Conference to labor in the Georgia Conference.

# ELDERS' JOURNAL.

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JULY 1, 1905.

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## EDITORIAL.

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### THE ANNIVERSARY OF MARTYRDOM.

"Greater love hath no man than this, that a man lay down his life for his friends."—John 15:13.

Sixty-one years have passed away since the martyrdom of the Prophet and Patriarch of this last dispensation. The tragic deed was enacted in Carthage jail, Hancock county, Illinois, on June 27, 1844, and will always remain a foul blot upon the escutcheon of that state. The events leading up to and culminating in the untimely death of those pure and noble men are still fresh in the memories of many now living; while they have gone down to history to vex those who imagine in their hearts that the shedding of innocent blood can stop the progress of the work of God.

When Joseph Smith was visited by the heavenly messenger, who afterward committed into his hands the sacred plates from which the Book of Mormon was translated by the gift and power of God, he was practically told the life of persecution he would have. This heavenly being had been telling him of the "marvelous work and a wonder" God was about to perform through his instrumentality, and had shown him in vision the power of the Lord and the power of satan, and he said: "When it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow; they will circulate falsehoods to destroy your reputation, and also will seek to take your life; but remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth."

From the very moment that the news became noised abroad that Joseph Smith, a lad of fifteen summers, was being visited by angels, the shafts of persecution were hurled against him. When the treasures of the hill Cumorah were committed into his hands, his life was sought. Time and again men lay in wait to destroy him; but mindful of God's promises, he kept His commandments, and he was "preserved to bring these things forth." When he had completed the work God had given him to do—when the Church of the Lamb had been established in power and glory—when men had been endowed with the priesthood of Almighty God, and had gone to proclaim the glad tidings to the nations—when temples had been built to the name

of the Most High, and glorious visions and keys and blessings had been given therein—when he had called the Twelve and rolled upon their shoulders the responsibility of carrying on the work pertaining to the building up of the Church and Kingdom of God—then Joseph was ready to go. He knew that nothing save his own blood would satisfy the human wolves that howled at his feet, and on June 22, just five days before his martyrdom, had told Stephen Markham, that if he (Joseph) and his brother Hyrum were ever taken again they would be massacred. Already he had been arrested forty-nine times on trumped up charges, and forty-nine times acquitted. On June 12, 1844, he was again arrested, this time for riot. The charge was laid before a magistrate at Carthage, a few miles away from Nauvoo, where the prophet was. Joseph knew full well that at Carthage a numerous mob was collected who were publicly pledged to take his life, and he insisted upon being tried in Nauvoo, which was done before Squire Daniel H. Wells, who acquitted those arrested.

On June 21, Gov. Ford reached Carthage, and found himself surrounded by apostates and the worst enemies of the saints. He adopted as the truth every lie and misrepresentation that the mob circulated, and wrote to Joseph to come to Carthage and submit to another trial before the magistrate there who had issued the warrant, that “nothing short of this will vindicate the dignity of the law and allay the just excitement of the people.” Joseph and Hyrum replied to Governor Ford that their only objection to a trial at Carthage was on account of the assassins and the fear of deathly consequences from their hands; but if they could be protected from abuse, have a fair trial, and have justice meted out to them, they were willing, under the protection of an escort, to go to Carthage and submit to a new trial as demanded. Gov. Ford promised them this, and on the morning of June 24, Joseph and his faithful brother, Hyrum, with a few others, started for Carthage. Turning to his traveling companions he said:

“I am going like a lamb to the slaughter, but I am calm as a summer morning. I have a conscience void of offense toward God and toward all men. If they take my life, I shall die an innocent man, and my blood shall cry from the ground for vengeance, and it shall yet be said of me, ‘He was murdered in cold blood.’”

When Joseph arrived at Carthage he had a conversation with Gov. Ford, in which that official again pledged the faith of the state that he and his friends should be protected from violence, for the prophet had heard that it had been said by his enemies “there was nothing against these men (Joseph and Hyrum); but if the law could not reach them, powder and ball would, and they should not go out of Carthage alive.” They were thrust into jail. On the morning of the 27th Gov. Ford left Carthage, but knew before leaving that

the murder of Joseph and Hyrum had been planned. That afternoon while in jail, as prisoners, and under the pledged protection of the state of Illinois, about one hundred armed men surrounded the prison and fired into the room where the prophet and his brethren were. Hyrum Smith, the patriarch, was the first to fall a martyr. As he fell on his back on the floor he exclaimed, "I am a dead man." Joseph looked and cried out, "O, my dear brother Hyrum!" Seeing there was no safety in the room, Joseph sprang to the window when two balls pierced him from the door, and another entered his breast from without. As he fell out of the window he exclaimed, "O Lord, my God!" In the instant Joseph fell out of the window the cry was raised, "He's leaped the window!" and the painted murderers on the stairs and in the entry ran out. The body was placed against an old well curb and a volley was fired into it. John Taylor, who afterwards became president of the Church, received four bullet wounds in his body that day, while Dr. Willard Richards, in fulfillment of a prophecy made a year before by the prophet, escaped "without even a hole in his garments."

Such was the martyrdom of two of the noblest men who ever trod the footstool of Jehovah. How literally was fulfilled the words of the angel in the beginning, when Joseph Smith was given to understand what he might expect as a consequence of his obedience to the requirements of the Almighty, and had he not been a noble spirit and inspired for the work, he would certainly have shrunk from the task. No man has ever lifted his voice on the American continent who was more strongly imbued with all the doctrines and provisions of the Constitution than was this man, and none have ever been more universally maligned and misrepresented. He loved this as the country of his birth, and he revered the memory of those patriots who established a free and independent government upon this land. He never violated the least of its laws, and although arrested fifty times on various charges was never once convicted. He was a target for an unauthorized priesthood and for corrupt demagogues to aim their shafts of envy at. At last they united in a crusade for his life and made him the victim of their treachery, and now his blood, and that of his brother, cry to heaven to be avenged upon their heartless and heaven-despised slayers. God will avenge that blood when the controversy is made against all those whose garments have been dyed with the blood of innocence, since righteous Abel fell a sacrifice to the envy and wickedness of his brother.

Our testimony to all the world is that Joseph Smith was a prophet of the Lord, and we call upon all men to give heed to his message and yield obedience to the principles of the Gospel as preached by the humble and despised elders of the Church of Jesus

Christ of Latter-day Saints, for as sure as God liveth "He will not be mocked."

### CONSISTENCY, THOU ART A JEWEL.

The doctrine of infant damnation is still the creed of the Presbyterian Church. A short time ago it looked as though this heinous doctrine would be eliminated from the Westminster Confession of Faith, the Nassau, New York, Presbytery having adopted the "Brief Statement of the Reformed Faith," which proposed to cast aside this pernicious proposition. The Presbyterian General Assembly at Winona Lake, Indiana, however, did not adopt the substitute, and the vigorous attack made upon the Confession by Rev. Dr. Samuel T. Carter, who led in the movement in the eastern Presbytery, does not appear to have been noticed by that body. The General Assembly, while still deciding to teach that God is a monster, reached out beyond the legitimate object of its gathering and adopted a set of lurid resolutions against the Mormon Church and its people, which is simply "a refuge of lies." While fostering the most damnable of all doctrines they attempt to reform other denominations. Verily they endeavor to "make clean the outside of the cup and platter" but within they are full of extortion and excess." It is the same spirit of religious bigotry which has applied the blaze to the faggot and the lever to the rack, and if it had the power would crush out the creed it despises and destroy its devotees.

Dr. Carter is a prominent divine in the Presbyterian Church, and his argument had such weight that it had the effect of convincing the entire Presbytery of Nassau that the doctrine of infant damnation was most pernicious. We publish it in full as follows:

The Westminster Confession presents for the worship and allegiance of men a God who, according to the good pleasure of His will, assigned the millions of the human race to endless torment before they were born or had done good or ill.

Of this number a large company died in infancy and committed no personal transgression. The whole heathen world formed another large company; by the teachings of the Confession Homer and Virgil, Plato and Socrates, Cato and Antonius, Confucius, and Gautama are at this moment roasting in the literal flames of hell fire and shall so burn forever and ever.

Has the Presbyterian Church the face to make this declaration to the men of this generation? The Westminster Confession in fact says that God is a monster, modern theology says that He is not.

In this sentence lies the whole gist of the contention.

Tamerlane built a pyramid of 2,000 men of the garrison of Herat, laid in brick and mortar, and history calls him a monster for doing it. Lord Jeffreys presided over the "Bloody Circuit," in which he condemned 700 to execution, and he stands scorned and by himself on the roll of England's chancellors.

But Tamerlane and Jeffreys were sweet souls compared with a God who could condemn a whole race to endless torment for a single sin.

Readers of "Lorna Doone," will remember how the robber Doones of Bagworthy looted a farmer's cottage and found a little babe in its cradle. One of them



called to his comrade to have a game with him. He tossed the infant to the other, who caught it upon the point of his knife.

We call these men fiends, but they were bright angels and seraphs compared with a God who could send millions of infants to eternal torments. Every fiber of my moral being rises up against this God-dishonoring theology; with the utmost fervor of my soul I reject this God of the Confession, and as fully as I reject this God so gladly do I receive the God of the Gospel of Jesus Christ—the Father in the great parable who runs forth to meet his wretched but repenting son, falls upon his neck and kisses him.

And quite as objectionable as the God of the Confession is the man of the Confession, "utterly indisposed, disabled and made opposite to all good and inclined to do all evil." I turn from this man to the everyday man who has wrought the great wonders of antiquity, and today has built the great ocean steamers, the Brooklyn bridge, and the subways, who brings home his hard earned wages and lays them in his wife's lap for home and children, who goes down into the little boat in the hell of waters to save the men in the other ship, who a few weeks ago in New York cried "There's a woman there!" and fought his way against kind, preventing hands, went into the burning house and never came out.

I take this common man to my heart—Jesus did—and I say he is a child of God rising out of ignorance and sorrow into the full sonship and everlasting life. I would take my place with this man rather than with the theologians who from their easy chairs pronounced him "indisposed and made opposite to all good and inclined to all evil."

Now, why should there be any zeal for this Confession with its God and man—this that so many reject with abhorrence—why should it be so cherished and maintained? As Elijah said to Israel, "If the Lord be God, follow Him; but if Baal, then follow him," so can it be said to the General Assembly, "If the God of the Gospel be God, follow Him, but if the god of the Confession be God, follow him." They cannot keep the one God for their creed and theological seminaries and the other for their pulpits and common talk.

The moral sense of the people is shocked by the shilly-shallying of the Presbyterian Church as to the Confession. The present connection of the Presbyterian Church with the Confession if it were not so serious would be a farce; being so serious, it is a crime.

What must the people think of the ministers if they accept this God of the Confession; what must they think of them if they do not accept Him, but solemnly affirm that they do in the act of ordination? A sham theology is sure to make a sham religion, and a sham religion is sure to lead to the horrors of the Roman empire and the French revolution, the eruption of the human volcano, most dreadful of all. It has been well said, "Repelled light becomes lightning." Of such a state of affairs as this Martineau sadly says: "Will not the bad creed, then, be got rid of? Not a bit; and year after year thousands of clergymen will solemnly profess before tens of thousands of assembled people a creed which is false to the heart of them all."

This is what we are doing in the Presbyterian Church today. General Assembly will do nothing so good as to make an end of it.

It is more seriously important than sending missionaries to China. There is no use of sending the truth abroad if we live a lie at home.

And such is the God, a description of which is here given by one of their own most prominent ministers, which is offered by the Presbyterian Church to the young Mormons in exchange for the God of Abraham, Isaac and Jacob. The prize herein offered is equal to every other offer or invitation extended to the young people of the Mormon faith in exchange for the religion of their fathers.

In our glorious country there is a law which punishes an individual for committing criminal libel against his fellow man. What a pity it is that Christian America is destitute of a law that will

punish a church for committing a criminal libel against God Almighty. We wonder whether the Rev. Mr. Carter will now continue to represent the Presbyterian God?

"Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things."

The above is by the Apostle Paul to the Romans (2, 1) and is respectfully referred to Baptists, Methodists, Presbyterians and other Protestant churches, who, to cover up their own heresies, accuse the Mormons of being in politics, and yet who are themselves bringing their priestly influence to bear upon United States Senators in an attempt to intimidate these men through fear of church influence, for the purpose of compelling them to expell one of their members who happens to belong to a church they do not like.

CONFERENCE PRESIDENTS and Elders will please take notice that on and after this date the number of the postoffice box of the Mission Office will be 417 instead of 103.

ITEMS INTENDED for publication in the JOURNAL should be written on paper separate and apart from anything else. Don't mix up business and news. Exercise a little judgment when communicating with this office.

THE ELDERS must be more prompt in sending in their reports to this office. There has been a great deal of carelessness in this regard lately, and much inconvenience as a result. Conference history should be mailed on the 20th of each month, not one day later. Don't waste time and paper in sending anything not of general historical interest.

WE DIRECT attention to the sentiment published above the date line on our first page of this issue. This is a choice gem from the lips of our martyred prophet, and a sermon withal. It is a strong rebuke to the man-made dogmas of professed Christianity, which teach that the red-handed murderer goes to the bosom of Abraham, while the unbaptized infant goes to hell to suffer the endless torment of the damned.

THE UNIFORM suits which a great number of the elders received through the office have proven very unsatisfactory. These suits were all fully guaranteed and every one will be made good. The elders will please keep the suits until they hear from this office, which will be in the near future. Do not send them into the office. Those who have done so will perhaps have to wait some time before new suits can be sent.

## REVIEW.

GEORGIA.—In Georgia Conference quite a number have joined the Church during June. Elders E. J. Whiting and H. L. Fox held a protracted meeting last week and baptized eleven honest souls, while twelve more anticipate yielding obedience to that principle shortly. A branch Conference was held in the school house at Empire, Dodge County, June 11, where a branch of the Church with fourteen members was organized, with John L. Bates president. Eight of the Elders were present, while some of the saints journeyed forty miles to attend. An enjoyable time was experienced. On June 18 a Sunday School was organized at Milledgeville, Baldwin County, with twenty members, and two departments, which we think will be a power for good.

MISSISSIPPI.—The new meeting-house at Darbun was completed in time to hold Conference in on the 21st and 22d ult. The day before the opening of Conference a force was at work, under the direction of Elder Martin, finishing papering the inside and cleaning up. The building is 24x36 feet, and is all paid for, a testimonial to the saints and friends who so generously contributed. It is not yet dedicated. President Ben E. Rich was present at Conference, but on account of urgent business in another part of the Mission could not stay longer than Sunday, the 21st. The reports given were excellent and the instructions by President Rich and the Elders were very timely. Elders Pierce and Anderson baptized three persons at Darbun, Pike County, Elders Prescott and Kennington baptized one person at Welming, Miss., and Elders Bubler and Patterson two more at Gilmer, Covington County.

EAST TENNESSEE.—As Elders Walton and Miller were going through Greene County to their new fields of labor, several threats were made against them by members of the mob which recently assaulted Elders Sorenson, Batty and Jensen. Elder Hancett reports the work in Cocke County in excellent condition.

NORTH CAROLINA.—Elders Depriest and Johnson made an unsuccessful attempt to secure entertainment in their field of labor, and for forty-two hours had nothing to eat, sleeping out at night. Elders Mechem and Young had a similar experience; still they all report an encouraging outlook. The health of all the Elders is good.

SOUTH CAROLINA.—There have been seven baptisms since last "Review," four by Elder Boam, two by Elder R. Ray Nixon, and one by Elder W. E. Jones. The forepart of the month has been quite stormy, hindering somewhat the work of the Elders. Elder D. A. Gillies has been quite sick for several weeks. Elders Anderson and Nielson, who are laboring in Anderson County, have been finding it quite hard to get entertainment. On the night of the 31st they

lay out in the woods all night, the rain falling heavily. They went without food for thirty-six hours. The Elders have completed a canvas of the city of Columbia.

OHIO.—Since the Conference held at Xenia the Elders have been meeting with remarkable success. Baptisms have been performed in different parts of the Conference. Elder Kartchner is laboring in Cincinnati, and Elder Homer Rich, son of President Rich, is traveling with President Hull in the northern part of the State.

VIRGINIA.—There have been seven baptisms in the past month. Two branch Conferences have been held, one at Beasley, Essex County, and the other at Jackson, Louisa County. Much interest was manifested in the preaching of the Elders, and the prospects are bright for a rich harvest of souls in the near future.

ALABAMA.—The month opened with all the Elders on the road to Conference. Many cottage meetings were held with saints and strangers en route. Conference was held at Kynessville, Jackson County. The visit of President Ben E. Rich was much appreciated, and his remarks were full of force and power. An excellent spirit prevailed at all the meetings. Four Elders are laboring in the city of Montgomery. Our President, D. B. Foulger, has been called to labor in the Mission office at Chattanooga, and Elder Jesse F. Bean has been appointed in his stead. Some of the Elders have been compelled to spend the night in the woods. There have been several baptisms and children blessed.

FLORIDA.—President Ben E. Rich visited Jacksonville in the interests of the new Church building which is to be erected on the land recently purchased for that purpose. It was decided to push the work so as to have the edifice ready for the fall Conference. Elder W. D. Bocker was kicked out of a man's yard. This person then went for his gun but was prevented from using it by one more considerate. Before leaving Key West for his home in Zion, Elder D. R. Snow baptized five more candidates. There are many friends on the island and a great work can be performed there. President Golithly and wife are visiting in the country and Elder C. E. Ferrin has been called to take charge of the office. Elders Ferrin and Snow had quite an interesting experience at Key West, Fla., a few days ago. They held an open air meeting on the streets with gratifying success, and at its close, as is usual, shook hands with the people. Some Christian (?) people refused, and began contending with the Elders, which ended in a debate lasting for some time and attracting three or four hundred people, who listened attentively to the Elders expound the Scriptures. At the close the people congratulated the Mormon missionaries, who were able, through the Spirit of the Lord, to defend the Gospel in a convincing manner.

*Report of Mission Conferences for Three Weeks Ending June 24, 1905.*

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused Ent'	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour. Sub.	Deseret News Subscriptions
J. F. Bean.....	Alabama ...	17	1261	1411	77	224	38	1605	28	1	6	24	810	1	3	...	4	1	
W. L. Batty.....	East Tenn. ...	14	901	224	8	321	58	1056	41	4	23	37	453	...	3	...	...	1	
J. W. Golightly.....	Florida ...	20	1361	2810	53	444	6	773	42	10	73	1025	17	8	...	...	...	1	
E. L. Whiting.....	Georgia ...	21	1807	1807	172	627	63	1522	56	43	95	1665	15	16	...	1	4	1	
G. R. Crockett.....	Kentucky ...	18	1043	626	79	315	5	1388	53	28	85	811	2	5	...	...	...	...	
N. F. Cox.....	Mid. Tenn. ...	17	1587	714	46	369	51	1038	24	24	37	319	...	...	...	...	...	...	
E. D. Buchanan.....	Mississippi ...	17	1339	1343	39	614	34	972	24	1	54	1035	6	14	...	...	...	...	
L. W. Johnson.....	N. Carolina ...	20	1794	333	189	412	115	1900	43	36	47	792	1	6	...	1	...	...	
A. C. Hall.....	Ohio ...	16	1804	1923	1283	749	3	3143	211	72	96	2196	1	6	...	...	...	...	
J. A. Mecham.....	S. Carolina ...	19	1357	114	261	910	100	1696	56	29	44	1778	6	2	...	...	...	...	
C. L. Pritchett.....	Virginia.....	20	1410	1273	235	522	56	2404	92	2	18	54	1064	...	...	...	...	...	

**LITTLE THINGS.**

A good-bye kiss is a little thing,  
 With your hand on the door to go,  
 But it takes the venom out of the sting  
 Of a thoughtless word or a cruel fling  
 That you made an hour ago.

A kiss of greeting is sweet and rare  
 After the toil of the day,  
 And it smooths the furrows ploughed by care,  
 The lines on the forehead you once called fair,  
 In the years that have flown away.

'Tis a little thing to say, "You are kind—  
 I love you, my dear," each night;  
 But it sends a thrill through your heart, I find,  
 For love is tender, love is blind,  
 As we climb life's rugged height.

We starve each other for love's caress;  
 We take, but we do not give;  
 It seems so easy some soul to bless,  
 But we dole the love grudgingly, less and less,  
 Till 'tis bitter and hard to live.

**DIED.**

NELSON—On June 14, 1905, Sister Bettie Nelson, of the North Carolina Conference, after an illness of several months. Sister Nelson received the Gospel when it was first preached to her, and her place has always been a home for the elders, both for entertainment and for meetings. She leaves several children to mourn her loss.

ROOKS.—On June 9, 1905, in Coweta county, Georgia, Sister Hannah A. Rooks. Her death was caused from a stroke of paralysis, with which she was stricken one week prior to her death. Deceased was baptized Dec. 5, 1904, and always bore a strong testimony to the truth of the Gospel.

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ELDER BEN. E. RICH, OF THE SOUTHERN STATES MISSION  
 CHATTANOOGA, TENN.

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*"We have never violated the laws of this country; we have every right to live under their protection, and are entitled to all the privileges guaranteed by our State and National Constitution. We have turned the barren, bleak prairies and swamps into beautiful towns, farms and cities, by our industry; and the men who seek our destruction and cry thief, treason, riot, etc., are those who themselves violate the laws, steal and plunder from their neighbors, and seek to destroy the innocent, heralding forth lies to screen themselves from the just punishment of their crimes by bringing destruction upon innocent people. I call God, angels and men to witness that we are innocent of the charges which are heralded forth through the public prints against us by our enemies."*—JOSEPH SMITH.

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No. 22.

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## MEMORIAL MONUMENT TO THE PROPHET, JOSEPH SMITH.

On the twenty-third day of next December (1905), it will be one hundred years since Joseph Smith, the prophet of this dispensation, and first president of the Church of Jesus Christ of Latter-Day Saints, was born into the world, at Sharon, Windsor county, Vermont. To commemorate the one hundredth anniversary of this event—so fraught with importance to the people of this world if they could but realize it—the authorities of the church, established through him by the Lord, have concluded to erect a beautiful memorial monument, to be located on the spot on which stood the home where the prophet first saw the light of day. The monument entire will be of dark Barre granite, the finest in Vermont, highly polished from base to pinnacle. Its total height will be about fifty feet, the shaft proper being thirty-eight and a half feet high, a foot for each year of the prophet's life, surmounted by a pyramid cap three feet high, four feet of base and three feet at top. The weight of the stone in the memorial is about one hundred tons. The inscription running around the moulding is from the Bible, the verse which the boy prophet read and relying upon the promise contained in which he went out into the woods to ask the Father which religious sect of all those professing His name he should join. It is found in the Epistle of James, first chapter, fifth verse, wherein he said: "If any of you

lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth none, and it shall be given him." On the face of the monument, as will be seen by the illustration accompanying this article, is the following:

SACRED TO THE MEMORY OF

JOSEPH SMITH,

THE PROPHET,

BORN HERE

23 DECEMBER, 1805.

MARTYRED

CARTHAGE, ILL.,

27 JUNE, 1844.

The Church of Jesus Christ of Latter-Day Saints has had a great desire to possess the birthplace of the Prophet Joseph Smith, and has finally succeeded in purchasing the property, securing forty-six acres of the old Solomon Mack farm in Sharon and twenty-two acres of the Coy farm in Royaltown, adjoining. The foundation stones of the farm-house are still in place, also the walls of the cellar and the hearthstone and door stone. Some of the stable foundation and much of a stone wall that enclosed the barnyard and extended far beyond to fence off the orchard, and the old well, now filled with boulders, is still visible, and contains water. The orchard of apple trees was quite extensive and many of the old trees, the trunks of some of them two feet in diameter, are standing and bearing fruit. Dimly marked on the hillsides is the grass-covered road that formerly led down from the farm-house to the old Sharon road, along the right bank of the White brook, a beautiful little stream, abounding in trout, that flows through the property, and about equally divides the land of the old Mack farm.

The hill, so largely covered with apple trees in bloom, surmounted by the ruins of the farm-house, is very picturesque, and beautiful. It is an isolated, quiet, lovely sylvan spot, surrounded by some of the most charming scenery of the Green mountains, of which varied and extensive views are obtained from many points of vantage on the premises. It is probable that the place has not changed in its physical appearance for at least eighty years. It has been known to persons still living for that time as the foundation of the house in which Joseph Smith, the prophet, was born. They derived their knowledge of it from older members of their own families, and neighbors who spoke familiarly and commonly of it as such.

The Solomon Mack farm, which Joseph Smith, Sr., was renting at the time the prophet was born, is said to be a natural park. By clearing out dead timber and making a roadway and some paths, it will be converted into a beautiful summer resort. A stream of beau-

tiful mountain water, known as the White brook, flows through it, hidden by trees, and abounding in trout. The native Vermont deer run wild over the glades and hill tops. The Church intends erecting a cottage for the use of a suitable custodian of the property, and for the accommodation of visitors, besides affording a very pleasant resting place for a day or two to missionaries en route to and from their foreign mission fields.



Sharon village is an exceedingly pretty summer resort on the banks of the White river. It is visited by many residents of New England cities, as indeed are all the villages along this famously interesting stream. It is not far to the White mountain resorts in New Hampshire, and to the most picturesque mountain and lake summer homes of Vermont. It is a delightful region in which to spend a few weeks of the hot season. In the early spring the tapping



of the maple trees, boiling the sap and sugaring off draws hundreds of people for a few days; who are again attracted in the autumn by the abounding game. More deer are taken during the ten days open season at the end of October, in Sharon and neighboring towns, than in any other part of the state.

Being on the main line of the Central Vermont railway, by which through trains in connection with the Grand Trunk system are run from Chicago to Boston, it will be very convenient for travelers from the west, especially missionaries in going to and returning from foreign missions, to stop over and spend a day or two at this place, which will forever possess an interest for them as the birth-place of one whom they honor and revere. In the improvements proposed some accommodation will be provided for such visitors.

A decent respect for the memory of a man whose life's work has led to the establishment of a Church of sound faith and a community of integrity numbering three or four hundred thousands living adherents, is reason enough why, in the days of their prosperity, they should seek to secure the place where he was born, and to set up there a monument and memorial that shall testify to mankind of the love and respect in which he is held.

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#### **PREACHING THE GOSPEL IN THE SOUTH IN EARLY DAYS.**

David W. Patten, one of the quorum of Twelve Apostles, and also one of the early martyrs of the Church in this dispensation, was the first missionary to introduce the Gospel of the Blessed Redeemer in the Southern States. In company with Warren Parish, Elder Patten went to Paris, Henry county, Tenn., in the year 1833, where they remained about three months preaching the Gospel in that vicinity and regions round about. Twenty were baptized, and several instances of the healing power of God were made manifest. Among these the wife of Johnston F. Lane deserves special mention. She had been sick for eight years, and for a year previous had been unable to walk. Hearing of the Elders, and the faith they preached, she prevailed on her husband to send for them. Elder Patten went with him immediately and taught him the Gospel, showing what power was exercised by the Lord upon those who had faith. The woman believed the testimony of Patten, who laid his hands upon her, saying, "In the name of Jesus Christ I rebuke the disorder, and command it to depart." He then took her by the hand and commanded her to arise in the name of Jesus Christ, and be made whole. She arose and was perfectly healed. He then commanded her to go to the water and be baptized, which she did the same hour. After he had baptized and confirmed her, he told her that she should

amend and gain strength, and in less than one year she should have a son. Although she had been married some twelve years and had had no children, this prophecy was fulfilled. She bore a child, whom the parents called David Patten, and she afterwards had several children.

On April 15, 1835, the late President Wilford Woodruff joined Elder Patten, and together they traveled and preached. On May 17, 1835, Elders Patten and Woodruff laid hands on a woman by the name of Margaret Tittle, who was laying at the point of death, and she was instantly healed by the power of God. Elder Patten had preached faith, repentance and baptism to her, and she covenanted to be baptized. But after she was healed she refused to attend to that ordinance. Patten told her that she was acting a dangerous part, and she would again be afflicted if she did not repent. The brethren pursued their journey, and on their return found her very low with the same fever. She begged them to lay hands on her and heal her, and she would obey the Gospel. They complied with her request, and she was healed, after which Elder Woodruff baptized her.

On May 22, 1835, Elder Patten preached three times at the house of Father Fry, in Benton county, Tennessee. Many hardened their hearts, and a Mr. Rose, who rejected his testimony, asked him to raise the dead. Patten rebuked him for his wickedness, when he and others came with arms and threatened to mob the brethren. At the close of the meeting Patten walked out into the door yard, and told the mob to shoot him, if they wished. He had nothing but a walking stick in his hand, but the mob fled and left him.

While Elders Patten and Parish were staying at Seth Utley's house in Benton county, Tennessee, on June 19, 1835, about forty men, armed with deadly weapons, led by Sheriff Robert C. Petty, a colonel, a major and other officers, besides a Methodist priest with a gun on his shoulder, surrounded the house. The sheriff informed the brethren that he had a state's warrant for D. W. Patten, W. Parish and W. Woodruff, issued on complaint of Matthew Williams, the Methodist priest, who swore that those brethren had put forth the following false and pretended prophecy: "That Christ would come the second time before this generation had passed away, and that four individuals should receive the Holy Ghost within twenty-four hours." After examination, Patten and Parish were bound over to appear on June 22, under \$2,000 bonds. "Early on the 22d," writes Wilford Woodruff, "Patten and Parish had their trial. The mob gathered to the number of one hundred, all fully armed. They took from Elder Patten his walking stick and a pen knife, and went through with a mock trial, but would not let the defendants produce any witnesses; and without suffering them to say a word in defense, the judge pronounced them guilty of the charge preferred. Brother

Patten, being filled with the Holy Ghost, arose to his feet, and by the power of God bound them fast to their seats while he addressed them. He rebuked them sharply for their wicked and unjust proceedings. Brother Parish afterwards said, "My hair stood up straight on my head, for I expected to be killed." When Elder Patten closed, the judge addressed him, saying, 'You must be armed with concealed weapons, or you would not treat an armed court as you have this.' Elder Patten replied, 'I am armed with weapons you know not of, and my weapons are the Holy Priesthood and the power of God. God is my friend, and He permits you to exercise all the power you have, and He bestows on me all the power I have.' The court finally concluded to let the brethren go, if they would pay the costs of court and leave the country in ten days. The sheriff advised the brethren to accept these propositions, as it was the only means of escaping the violence of the mob. The saints in that vicinity paid the cost. Elders Patten and Parrish left and went to Brother Seth Utley's. They had not been gone long when the mob began to quarrel among themselves and were mad because they had let the prisoners go. They soon mounted their horses and started after the men with all possible speed. The news of this movement reached the brethren and they immediately mounted their mules and went into the woods. By a circuitous route they reached the house of Albert Petty, put up their mules, went to bed and slept. They had not been asleep long when some heavenly messenger came to Brother Patten and told him to arise and dress himself, as the mob would soon be upon them. They arose, saddled their animals and started for Henry county, in the night. They had not been gone long before the house was surrounded by a mob, who demanded Elders Patten and Parish. Brother Petty informed them that they were not there, but the mob searched the house and remained till daybreak, when they found the tracks of the brethren's animals, which they followed to the line of the next county, when they gave up the chase."

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### THE ONLY WAY TO BE SAVED.

[The following article is from the pen of the late President Lorenzo Snow, written over one-half century ago, and in continuous use in Europe since that time as a Gospel tract.]

*(Continued from page 325.)*

It is plainly manifest that external works must be attended to, as well as faith and repentance, in order to receive Gospel privileges.

Baptism in water, forming a part of the Gospel of Christ, we notice, therefore, that the servants of God, in early ages, were very particular in attending to its administration; also, it is evident that unless peculiar blessings actually were experienced, through baptism, they would have neglected enforcing its observance.

If, as some suppose, that faith, repentance and prayer answer the purpose in receiving the fulness of Gospel privileges then it is very evident that baptism was a very vain and useless work, and had no need to be observed. Naaman would have been performing a vain and foolish work, when washing seven times in Jordan's waters, had it been in his power to have been recovered from his affliction merely through faith, repentance, and prayer. Also, Noah and his family were very foolish in performing an external work, in building an ark, provided they could have obtained the same blessing through faith, repentance and prayer. Furthermore, the Israelites, could they have obtained forgiveness of sins through faith, repentance and prayer, would have been guilty of folly in offering up animals for that purpose. So, also, under the Gospel dispensation; the three thousand people, on the day of Pentecost, who were baptized in one day, were very unwise and foolish in submitting to the trouble of baptism, provided the same blessings could have been realized by exercising only faith, repentance and prayer. The eunuch would not have alighted from his carriage and accompanied Philip into the water, if nothing had been required in receiving Gospel blessings but inward works; neither would Ananias have commanded Saul to arise and be baptized, washing away his sins, unless he had known assuredly that baptism, an outward work, must necessarily accompany the inward works of faith and repentance, in order that Saul might come into and obtain possession of Gospel privileges. Paul would not have baptized those twelve men, alluded to in Acts xix, if mental operations could have given them the gift of the Holy Ghost (I. Cor. i:14); neither would he have baptized the household of Stephanas, also Crispus and Gaius, and permitted Apollos to water or baptize those whom he planted and enlightened (I. Cor. iii:6), unless baptism had been absolutely essential to receiving Gospel privileges; nor would Peter, when speaking of Noah and his family being saved by water, have said: "The like figure whereunto even baptism doth also now save us" (I. Peter iii:21); nor would Christ have said: "Except a man be born of water and of the Spirit he can not enter into the kingdom of God." I might multiply proofs of this kind, but sufficient has already been said in proof that baptism is absolutely necessary with faith and repentance.

We will now occupy a moment in endeavoring to obtain a proper view of the mode in which baptism was administered. It is quite evident that there was but one way or mode in which this ordinance was to be administered, and that mode was explained to the apostles, and strictly adhered to in all their administrations. In order that we may obtain a proper notion of the subject, it will be necessary to refer to the circumstances under which baptism was administered.

It is said of John that he baptized at Enon, "because there was much water there." If sprinkling had been the mode, we can hardly suppose he would have gone to Enon, because there was much water at that place; for a little water indeed would have sprinkled all Judea, which he could have obtained without having performed a journey to Enon. We are told also that he baptized in Jordan, and that, after the ordinance was administered to our Savior, He came up out of the water, expressly signifying that he had been down into the water, in order that the ordinance might be administered in a proper manner. Again, it speaks of the eunuch, that he went down into the water with Philip, and then came up out of the water. Now it must be acknowledged by everyone who makes any pretensions to reason and consistency, that had sprinkling a little water on the forehead answered the purpose, those persons never would have gone into the water to receive the ordinance. Paul, in writing to the saints, gives us a plain testimony in favor of immersion (Col. ii:12, also, Rom. vi:4). That apostle states that the saints had been buried with Christ by baptism.

It is plainly evident they could not have been buried by baptism, without having been entirely overwhelmed or covered in water. An object can not be said to be buried when any portion of it remains uncovered; so, also, a man is not buried in water by baptism unless his whole person is put into the watery element. This explanation of the apostle, upon the mode of baptism, very beautifully corresponds with that given by our Savior—"Except a man be born of water," etc. To be born of a thing signifies being placed in that thing, and emerging or coming forth from it; to be born of water must also signify being placed in the womb of waters, and being brought forth again. I trust sufficient has already been said to

(Continued on page 349.)

# ELDERS' JOURNAL.

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JULY 15, 1905.

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## EDITORIAL.

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### THE CLOSING VOLUME.

We desire to say a few words about THE ELDERS' JOURNAL. Two more issues will see the close of the present volume, and it is a good time to have a heart-to-heart chat about our hopes for the future, and as to what we would like to see accomplished. First of all, we want to express our gratification at the most loyal support which has been given this little messenger of truth. From a small eight-page leaflet, published monthly, not quite two years ago, it has grown to a sixteen-page semi-monthly periodical of nearly three thousand circulation. We now have under contemplation the matter of publishing the JOURNAL every week, commencing with the third volume, making a book of 832 pages, or nearly 500 more pages of reading matter than at present. Notwithstanding the heavy additional expense attending such a change, should it be made, we have decided to increase the subscription price but twenty-five cents, making the subscription price seventy-five cents per year.

Our aim now is to increase the circulation to FIVE THOUSAND, and we call upon all the conference presidents, elders, saints, friends and investigators everywhere to give us their hearty support to this end. Let there be a special effort made during the next sixty days to accomplish this. Spend a little time each day during this period and let us see what will be the result. Let us give a case in point, as showing what can be done when one goes forth in the proper spirit:

Some sample copies of the last number of the JOURNAL were mailed to Utah and Idaho friends. No request of any kind accompanied these papers, but they were sent from the office to men whom we personally knew and who, as a result of such personal acquaintance, we thought would take an interest in perusing the pages of the JOURNAL, and seeing that others around them would enjoy its truths likewise. Already the good results are being seen. A letter from Elder Joseph Irwin, of Laketown, Utah, to whom a sample copy had been mailed, brings the names of three subscribers. The next day another letter from the same person brought six more subscribers.

with a brief note stating that this would be followed in a day or two with another batch. The day following the names of five more were received. Another man to whom a sample copy had been mailed sends the price of two subscriptions, while a fine list of new subscribers comes to us from Ohio, with an assurance from President Hull that more are to come. The result is that our subscription list is growing by leaps and bounds, and we want the next sixty days to be a record-breaker. The more copies of the JOURNAL we can circulate, the more the Gospel of the Lord Jesus Christ will be promulgated, and the greater will be our opportunities to defend the Church of Jesus Christ of Latter-day Saints from the assaults of its enemies. We want the world to know of the divine mission of the Prophet Joseph Smith, and the "marvelous work and a wonder" the Lord established on the earth through him, and we realize the great opportunity we have of assisting to do this through the medium of this paper.

The JOURNAL will be a comfort to the Saints in this mission when the Elders are not able to visit them, for they will find in it much to inspire them. Those who are seeking after truth and are desirous of coming to a full knowledge of the Lord Jesus Christ will find within its pages "pearls of great price." The Elders traveling through the South will gain much information from the valuable articles which it will contain, and will profit much from the counsels given, if they receive them in the good spirit with which they are given. The Presidents of Conferences will, in addition to all this, be greatly benefitted by the instructions imparted to them by the President of the Mission, as occasion requires. The elders and Saints at home, who have fathers, husbands, sons, brothers or friends in the missionary field, and who have the onward progress of God's work at heart, will be deeply interested in the unselfish labor being performed by the humble elders, who have left homes and dear ones for the cause of Christ, and who, like hunters and fishers, are going two by two into all the counties of the Southern States, hunting and fishing out the righteous wherever they be. How interesting it will be to those afar off in Zion to read of their labors. To such we especially appeal, for we are confident that if they will take a little interest in our mission paper, they can enlist the sympathies of their associates and friends to enroll their names on our subscription list.

We have several interesting features under way for our new volume, which will make Volume Three a work of most inestimable value. We expect to have these arrangements so far completed as to shortly announce them to our patrons. In the meantime we call upon all lovers of truth, whether at home or abroad, to contribute their mite to the increased usefulness of the JOURNAL, and we promise them that "they shall in no wise lose their reward."

**LIKE BREAD CAST ON THE WATERS.**

That the Gospel seed sown in honest hearts by the elders traveling throughout the world brings forth fruit in the own due time of the Lord, is beautifully exemplified in the following incident:

A letter recently came to the Chattanooga office from a little town in Georgia. The writer was asking for baptism. Elders Smith and Wright, from the office, were appointed to answer the call. On arriving at the little home in the mountains of northern Georgia, they found four honest hearts in which the truths of the Gospel had been implanted five years before. Five years had passed since the elders held cottage meetings with these good people, and the seed had fallen in good ground. All this time they had been longing to again hear the voices of the elders—every day sacrifices were being made which would fit them for the Kingdom—and now they had asked for admittance. There were tears—tears of joy—as they walked to the house after the baptism. “We’ve been happy,” said the father, “since the elders first came. We’ve tried to do a little better since then. The wife and I now have family prayers, and the children kneel down with us. I have put the bad habits aside, and can hardly tell you how thankful I am that God has spared me to see this day.”

So don’t lose heart, brethren, if your efforts seem to bear no fruit; but remember that “sometime, somewhere,” your prayers will be answered, as our poem in this issue beautifully expresses it, and the seeds are sure to grow, and cause some good heart to thank God that He has spared them to see the day of their salvation.

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IF THE elders who have received uniform suits from the office will please return them, we will replace them with new suits—free of cost. Pin your card to the suit and give size of coat and trousers and state where you want the new one sent. We want the elders to know that they are absolutely safe in ordering anything through this office. Our large trade with the merchants in Chattanooga puts us in a position to demand that unsatisfactory merchandise be made good. So let all your orders come here—it gives us prestige and insures you against fraud.

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**MEMORIAL EXERCISES.**

June 27, 1844, the day on which the Prophet Joseph Smith and his brother, Hyrum Smith, the patriarch, were martyred in Carthage jail, Illinois, was not forgotten by the elders in the Mission office at Chattanooga, Tenn. It was determined to reverence the day with suitable services, and the following program was prepared by a committee appointed for that purpose:

Singing, “Praise to the Man Who Communed with Jehovah.”

Prayer by Elder James H. Wallis.

Singing, "O How Lovely Was the Morning."

"Joseph Smith's Visions and Receiving of the Plates," Sister Gena Stokes.

"Joseph Smith's Work of Translation and Giving Back of the Plates," Elder David G. Foulger.

"Joseph Smith Has the Heavens Opened Up to Him in Kirtland Temple," Elder C. A. Wright.

"Joseph Smith in Liberty Jail," Elder Moses Smith.

"Joseph Smith's Final Arrest and Martyrdom," Elder Charles L. French.

Solo, "Joseph, the Seer," Elder James H. Wallis.

"Joseph Smith's Prophecies and Their Fulfillment," Elder J. Stokes, Jr.

"Joseph Smith's Friend and Brother—Hyrum Smith," Elder James H. Wallis.

Singing, "We Thank Thee, O God, for a Prophet."

Benediction by Elder Moses Smith.

Besides the elders and sisters laboring in the office, there was a large attendance of local saints and friends, who listened with much interest to the exercises. Notwithstanding the meeting lasted over two and one-half hours, everybody expressed themselves as greatly benefited with the excellent discourses delivered. A sweet, hallowed influence pervaded the meeting, for the spirit of the sad occasion rested down upon every one present. It was an event which will always be remembered by those who were present.

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#### NOTES FROM THE FIELD.

It will be good news to the elders and saints generally to know that Elder Epperson, of the Ohio Conference, who is convalescing from typhoid fever, is now able to walk a little.

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Writing from Macon, Ga., on July 2, Elder Wilber G. Cranney says: "The work here is progressing favorably. We just baptized two honest-hearted women, who are not afraid to serve God according to the dictates of their conscience."

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Writing from Hampstead, N. C., July 5, Elder L. W. Johnston says: "Last week there were three baptisms in the neighborhood where we held our branch conference April 29. We have many friends in this locality and several honest investigators, and expect several more baptisms shortly."



On July 11, Elder Joseph H. Walton, writing from Jonesboro, Tenn., says: "Elder Miller and I had a lively experience with an armed mob last night. We were driven from a man's house and into the woods, where we slept under a tree in as hard a rain as you seldom see. My back is pretty tired this morning."

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Elders A. F. Lau and J. W. Ahlstrom, writing from Cleveland, O., June 24, say: "We have liberty to preach the Gospel on any street in this city, and we are very pleased to say the future looks bright. These meetings have been well attended by a good class of people, and we have made many true friends by declaring to them the plan of salvation."

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On June 17 Elder Sylvester Broadbent, of the Kentucky Conference, went to Anderson Co., Ky., to aid Elders Humphries and Anderson hold a series of meetings for the purpose of explaining the truths contained in the Book of Mormon, the people of Anderson having requested the elders to talk on this subject. The elders have many true friends who are investigating the truths of the Gospel.

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President A. C. Hull of the Ohio conference is preparing an active campaign for the ELDERS' JOURNAL this fall. He says: "We are going to do all in our power for the spread of our little messenger of truth, for I fully realize that it is of great value to the Saints and our friends." We would like to see the elders generally throughout the mission take unusual interest in increasing the field of the JOURNAL, for it will make friends for them.

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Elder A. D. Steele, late president of the Georgia conference, writing from Clover, Utah, July 5, says: "Yesterday I attended the Fourth of July celebration here, and when I felt that united patriotic spirit among the Saints and contrasted it with the cold, indifferent feeling we meet among the people of the world, I felt to rejoice. I was made orator of the day, and in my weak way told of the liberty and freedom we enjoy under the blessings of the Lord. I have been selected as counselor to the bishop since returning home."

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On July 3, at Gavin, Clark county, Miss., a large gathering of people occurred on the banks of the beautiful little stream, Archusa, to witness the ordinance of baptism to be performed by Elder E. J. Tree. Elder Martin Anderson explained this principle of the Gospel, after which five honest persons were led into the water and buried in the liquid grave. We then repaired to the home of Bro. John F. Sanders and held another meeting, when the Saints had their duties explained to them by Elders Tree and Anderson. The newly bap-

tized members were then confirmed, after which the sacrament was administered by J. E. Milsted and J. F. Sanders.

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"Last Sunday Elder Fyffe baptized two men," say Elders Jas. Bull and Jos. F. Walker, writing from Big Lawrence, Ky. "We held a sacrament meeting with the Saints and gave them the privilege of bearing their testimony, which they did, and manifested a good spirit." Writing a week later from the same place the same elders say: "We find the Saints in good spirit here, and the work is moving on. We have baptized three more honest souls here, and now have enough to organize a Sunday school. As we were going home from one of the Saints, some men saw us coming and hid in a creek. As we passed by they threw rocks at us, but none took effect. Afterward we found out that one of the main men was a Baptist minister. We concluded he did not believe much in the words of Apostle Paul, 'Let brotherly love continue.'"

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Elder Hugh Roberts, writing from Linden, Tenn., on June 30, says: "Last Sunday we had the privilege of leading five honest souls into the waters of baptism. We held a meeting on the water's edge, when the principles of the Gospel were explained by Elder C. E. Rowan and me. Elder Rowan then performed the ordinance. There was a large crowd present to witness the ceremony. We then held a meeting at the home of Bro. John Denton, where we confirmed the baptized believers members of the Church of Jesus Christ of Latter-day Saints. The work of the Lord is progressing in this section, and there are prospects of others being baptized in the near future."

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Elder D. R. Snow, late of the Florida Conference, writes as follows from his home in Provo, Utah, under date of June 28: "Elder McAllister and I arrived safe and sound in Salt Lake City on the 22d and the next morning reported at the President's office. President Rich was there, and he gave us a hearty welcome. In the afternoon we attended the Southern States reunion at Saltair Beach. Here we had an enjoyable time, meeting many of the brethren with whom I became acquainted in the missionary field. I never had a better time at any gathering in Zion than at that reunion. I reached my home in Provo on the evening of the 24th, and was received with open arms by loving parents, brothers, sisters, relatives and friends."

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A very interesting branch conference was held in Middle Tennessee conference June 18, at Horner, Perry Co., Tenn., twelve elders being present. At the morning services Elder Jas. W. Grant presided. Elder John G. Shields spoke upon the first principles of the

Gospel, and Elder J. F. Brown upon church organization, after which Elder Grant discoursed upon the necessity of reasoning together and coming to the unity of the faith. A bounteous repast was then served in the grove, and was very much enjoyed by about 350 persons. At the afternoon session Elder Hugh Roberts spoke briefly upon the apostacy and bore testimony to the truthfulness of the Gospel. Elder J. B. Woodward followed with a discourse upon the personality of God. Elder Z. C. Whittle spoke upon revelation, and Elder J. W. Grant made some closing remarks. Two cottage meetings were held at night with good attendance.

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#### Releases.

President J. A. Meacham, of the South Carolina Conference, is honorably released to return home.

Elder W. R. Carroll, of the Florida Conference, is honorably released on account of sickness.

Elder E. J. Tree, of the Mississippi Conference, who was honorably released on account of sickness, left for his home on July 6.

Elder J. Clark Owens, Jr., of the North Carolina Conference, has been honorably released. He left for his home on July 5.

President J. W. Golightly, of the Florida Conference, and his wife, Sister Mabel Golightly, are honorably released to return home.

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#### Arrivals.

The following elders arrived in Chattanooga on Sunday, July 2: Charles Lyman Gines, of Woodland, Utah, and Raymond Andrew Dahlquist, of Locust, Idaho.

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#### Appointments.

Elder C. E. Ferrin is appointed to preside over the Florida Conference.

Elder Charles Lyman Gines and Elder Raymond Andrew Dahlquist are appointed to labor in the Virginia Conference.

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#### Transfers.

Elder I. R. Pierce has been transferred from the Mississippi to the Georgia Conference.

Elder Wilbur T. Cranney is transferred from the Georgia Conference to labor in the Ohio Conference.

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#### Died.

**DORMAN**—At Bradleyton, Alabama, June 21, 1905, of apoplexy, "Uncle" Ephraim D. Dorman. The deceased was a faithful friend to the elders and though never baptized, will be rewarded in the resurrection of the just for all the good he has done.

**CLEVELAND**—At Seneca, Oconee Co., S. C., on June 13, 1905, of paralysis, Sister Susan Cleveland. Deceased had been a faithful member of the church for several years, and will be greatly missed by her many friends and relatives. The funeral services were conducted by Elders R. Ray Nixon and Jos. Anderson.

# The Only Way to be Saved.

(Continued from page 343.)

convince every reasonable and unprejudiced mind that immersion was the mode in which the ordinance of baptism was administered in the early days of Christianity, when the Gospel was proclaimed in its purity and fulness; therefore, I will close my observations upon this point.

We learn from Hebrews vi. that the laying on of hands was enumerated among the principles of the Gospel. It is known by all that this ordinance, as well as baptism for the remission of sins, by immersion, is quite neglected at the present day in the Christian churches; a few remarks, therefore, upon this subject I hope will prove profitable. We have several instances where Christ laid His hands upon the sick and healed them; and, in His commission to the apostles, last chapter of Mark, he says: "These signs shall follow them that believe, \* \* \* they shall lay hands on the sick, and they shall recover," etc. Ananias laid his hands on Saul, who immediately received his sight, after this ordinance was administered. Paul, when shipwrecked upon the island of Melita, laid his hands upon the father of Publius, the governor of the island, and healed him of a fever. These few remarks show clearly that laying on of hands has been appointed of God to be a medium through which heavenly blessings may be obtained.

Although the healing of the sick was connected with the administration of this ordinance, yet, when we pursue the subject further, we shall discover that a still greater blessing was connected with this ordinance. We are told that, in the city of Samaria, men and women had been baptized by Philip, which caused great rejoicing in those baptized. They probably were rejoicing in consequence of having received remission of sins, through faith, repentance, and baptism, and of receiving some portion of the Holy Spirit of God, which naturally followed them, after having obtained the answer of a good conscience, by the remission of their sins. Through this portion of the Holy Spirit, which they came in possession of, they began to see the kingdom of God. For, it will be recollected that our Savior has declared that no man can see the kingdom of God unless he is born again; and, in the verse following, He says he can not enter into it except he is born twice; first of water, then of the Spirit. Now those people at Samaria had been born of water—they had received the first birth, therefore, they were in a state of seeing the kingdom of God, of contemplating, with the eye of faith, its various blessings, privileges, and glories; but, as they had not been born the second time—that is, of the Spirit—they had not entered into the kingdom of God—they had not entered into possession of Gospel privileges in their fulness. When the apostles at Jerusalem heard of the success of Philip, they sent Peter and John to Samaria, for the purpose of administering the laying on of hands. Accordingly, when they arrived at Samaria, they laid their hands upon those that had been baptized, and they received the Holy Ghost. Simon, the sorcerer, perceiving that the Holy Ghost was given through the laying on of hands, offered the apostles money if they would confer upon him the authority of administering that sacred ordinance; so it is plainly evident that those people in Samaria were born of the Spirit, were introduced into the Gospel kingdom—into possession of Gospel privileges—by means of the laying on of hands. We will adduce another instance of the kind. It is found recorded in Acts xix. Paul, we are told there, found twelve brethren at Ephesus, upon whom he laid his hands, and they received the Holy Ghost immediately, that is, through this ordinance they were born spiritually into the kingdom of God; for previous to this they had but seen the kingdom of God, having been born of water only.

(To be continued.)

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Provision is the foundation of hospitality. and thrift the fuel of magnificence.—Sir P. Sidney.

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Man is an animal that cooks his victuals.—Burke.

*Report of Mission Conferences for Two Weeks Ending July 12, 1905.*

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks. Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour. Sub.	Deseret News Subscriptions
J. F. Bean.....	Alabama .....	15	632	875	80	142	15	1055	30	2	8	56	598	1	...	...	...	...	...
W. L. Batty.....	East Tenn. ....	13	517	235	3	15	10	50	12	1	20	16	350	...	...	...	...	1	...
J. W. Golightly...	Florida .....	17	691	819	49	222	1	517	42	5	11	42	599	3	9	...	...	...	...
E. I. Whiting....	Georgia .....	21	1148	704	219	376	27	1238	33	4	48	70	1069	6	1	...	...	...	...
G. R. Crockett....	Kentucky .....	18	675	48	53	2-6	8	1268	42	1	14	55	514	1	8	...	...	...	3
S. F. Cox.....	Mid. Tenn. ....	14	589	184	45	159	48	662	14	...	12	24	234	7	2	...	...	...	...
E. D. Buchanan ...	Mississippi .....	17	654	406	20	369	27	883	6	4	12	28	587	1	7	...	...	2	1
L. W. Johnson ....	N. Carolina .....	17	881	310	83	258	34	1043	13	1	8	30	456	...	6	...	...	1	...
A. C. Hull.....	Ohio .....	15	1147	1157	582	491	...	1754	39	2	38	55	1246	...	3	...	9	...	...
J. A. Mecham .....	S. Carolina .....	18	837	105	202	512	64	870	39	1	17	38	1001	6	4	...	4	...	...
C. L. Pritchett....	Virginia .....	20	832	169	66	378	57	2152	59	...	21	44	760	1	1	...	2	...	...

**Unanswered Yet.****Unanswered yet—**

The prayers your lips have pleaded

In agony of heart, these many years;

Does faith begin to fail? Is hope departing?

And think you all in vain these falling tears,

Say not the Father hath not heard your prayer:

You shall have your desire, sometime, somewhere!

**Unanswered yet?**

Though when you first presented

This one petition at the Father's throne,  
It seems you could not wait the time of asking,

So urgent was your heart to make it known.

Though years have passed since then, do not despair,

The Lord will answer you, sometime, somewhere.

**Unanswered yet?**

Nay, do not say ungranted;

Perhaps your part is not yet wholly done;

The work began when your prayer was first uttered.

And God will finish what He has begun.

If you will keep the incense burning there,  
His glory you shall see, sometime, somewhere.

**Unanswered yet?**

Faith cannot be unanswered;

Her feet were firmly planted on the rock;  
Amid the wildest storms she stands undaunted,

Nor quails before the loudest thunder shock.

She knows Omnipotence has heard her prayer,

And cries, "It shall be done, sometime, somewhere!"

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# ELDERS' JOURNAL

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*"Meddle not with any man for his religion; for all governments ought to permit every man to enjoy his religion unmolested. No man is authorized to take away life in consequence of difference of religion, which all laws and governments ought to protect."*—JOSEPH SMITH.

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VOL. II.

AUGUST 1, 1905.

No. 23.

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## **"THEY SHALL LAY HANDS ON YOU AND PERSECUTE YOU FOR MY NAME'S SAKE."**

Elders Chester C. Pulley and William R. McNeil, traveling in the Mississippi conference, were treated in a brutal manner at Shuqualak, Miss., the early part of July. Writing of the affair Elder Pulley says: "Elder McNeil and I were refused entertainment seven times on July 1, and as it was getting somewhat late and the probability of our finding entertainment not very encouraging, we stayed over night in a school house in town, and having visited most of the families there we went out and labored in and around Cooksville until the afternoon of July 7, when we came to Shuqualak, and got our mail and visited a number of the few families we had not visited while in town before, then we began to ask for entertainment, and after being refused five times, we came to the house of the constable, Tom McClure. We asked him for a place to lie down. He abruptly refused and told us if we did not get out of town immediately we would be in the ditch with the negroes, with a ball and chain on our feet. I told him we had harmed no one, had broken no law, and had a right, according to the Constitution, to worship God as our consciences dictated, besides giving others the privilege of hearing the Gospel as we believed it, that they might judge for themselves whether it is in accordance with the Gospel as taught by the Lord and Master. He said we had better get out of town or he would see that we did. We bade him good night and went to S. B. Chamberlain's, the postmaster, where we stayed over night.

"While mailing our letters next morning, July 8, a man named W. J. Hubbard, came to the door of the postoffice and said he wanted

to speak to us. I told him all right. As we came out of the building, we found not only Hubbard, but Tom McClure, the constable, and a Dr. J. A. Perry waiting for us. We all stepped back of the post-office, where they told us to get out of town immediately or they would horsewhip us. We told them we had seen the mayor, Julius Z. Yaretzky, before beginning to canvass the town, and he had told us it was not against the law to ask for entertainment, or offer our Gospel books for sale, in addition to which he had also assured us that we had a right to preach on the street if we wished. We told these men that we were attending strictly to our own business, and had broken no law. They told us there was a law besides the letter, and that was the law of the people. Dr. Perry said it would not do for us to go around telling the people what Paul said—that such a thing would not do in these days. I told him that people who believed in the Bible ought to be willing to do what Paul said as an apostle. McClure put his clenched fist against my nose, and threatened to smash my face, using very abusive language concerning us and our people. We went to the mayor's office to get a book we had loaned him, and while talking with him, McClure, Hubbard and many others came after us. McClure and Hubbard threatened to horsewhip us out of town, and while I was trying to reason with them he put both his hands around my throat and commenced to choke me. A man named W. I. Campbell interfered by telling McClure to "let go," which he did. We then got our grips and started to leave town, followed by the crowd armed with whips. The mayor never attempted to interfere, and Campbell and Louis Sparkman were there to see we were not horsewhipped."

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Writing from Fall Branch, Tenn., July 15, Elder Jos. H. Walton reports the following brutal outrage committed on himself and Elder Heber C. Miller: "Leaving J. R. Scalf's house in the early morning of July 10, we entered upon our labors in this county with fasting and prayer. Upon reaching the home of a friend, J. R. Cox, we procured some dinner, after which we started work, as we were very desirous of obtaining a schoolhouse to hold meeting in that night. But it was not long before we could plainly see that it was with a decided prejudice that we were received. The first school trustee we consulted was a John Whaley. He immediately refused us permission to preach in any schoolhouse in the district. We soon found that the people had been poisoned against us because of the old, old story of the Mountain Meadow massacre. We also found a number of books written by a woman, "Seven Years Among the Mormons." We could not get entertainment under six refusals, and as it was growing late and the sky was very heavy we tried hard to

find some kind friend to take us in. Finally a human fiend—for such he proved to be—came along the road in whom I recognized as a man who had refused a tract at a store a short time before. He kindly (?) asked us home with him, and as soon as he had explained the way to his house he said he had to go back and see a man for whom he was working, but that he would soon follow. We went to the house, but his wife would not keep us. We were on the point of leaving when this man came up and explained matters to her. She then took us in, and we were soon comfortably seated in the parlor, while supper was being prepared. I noticed, however, that our friend (?) had disappeared, and I did not feel at ease. I went out after supper and looked around the barn, but could not find any one. I did, however, hear someone whistle, at which I became suspicious. Soon a man came in, as did a little boy, who ran crying out to us to leave at once, as an armed mob was after us, and that they had said they would have us if they had to kill us. We were just preparing to go to bed when this news came, and we had to go out in the mud and rain in a hurry. As we were going up a steep hillside, planted to corn, they opened fire on us, and soon about seventy-five or a hundred shots were fired. I called to my companion, Elder Miller, who was some ten rods ahead of us, to come back. As soon as the mob heard this, they began shooting again, and soon corn stalks were being shattered all around us. We felt perfectly safe in the hands of God.

“My back being lame from my recent sickness, I could not go as fast up the hill as I would like, and I concluded we were just as safe sitting down. I tried to locate the direction the mob took, but it was dark and I could not. We spent the night out in the heaviest rain I have seen, with no shelter, about a mile from the place we were routed from. The next morning we went back to the place, but all was peace and quietness. Dr. McQuarry, who had been attending me, passed through the town, and he says the outrage was condemned by most of the citizens. I think it will be the means of making many friends. The man who took us to his home was the leader of the mob, and while we were eating supper he was organizing them.

“I have been under the care of a physician for a week past, and am pretty shaky. I don’t know if you can read this.”

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A stray hair, by its continued irritation, may give more annoyance than a smart blow.—J. R. Lowell.

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The root of all discontent is self love.—F. Clarke.



### ELDERS RELEASED BEFORE THEIR "TWO YEARS."

In view of the fact that quite a number of our brethren have been released the last thirty days because of sickness, we deem it timely to publish the following remarks made by President Ben E. Rich at a general conference in Salt Lake City, and especially commend it to the Saints at home, who are sometimes disposed to make unkind remarks because some of our brethren have to leave before the time they are expected to fill is up:

There is one thing I want to mention here regarding elders who return from the South. Sometimes elders in that mission lose their health, and they are often home years and years without regaining it. Many times they should come home before they do; but I have had elders say to me, "Brother Rich, I would rather stay here and die than to go home before I have been here two years, and fulfilled an honorable mission, such a one as will gain me the approval of my Heavenly Father and my brethren and sisters at home." There is no such thing in this church as a two years' mission. Sometimes it is just as much the will of the Lord for an elder to return home as when he has been absent three years. If the people here would only have confidence in the ones whom the authorities of the church have appointed to preside over missions, they would then cease their gossiping about an elder returning home before his two years are up. Should there be anything radically wrong with an elder returning home, the presidents of missions understand that it is their duty to report the case to the authorities of the stake; and when it is not reported, and an elder returns home in six or twelve months on account of ill health, the Saints should extend to him as loving a welcome as they would if he had been absent two or three years. When they come home sick, you ought to sympathize with them, not criticise them. Very few ever come home before they are expected from any other cause than sickness. Sometimes an elder comes to a mission when he could do the work of God more good at home than abroad. In cases of that kind the presidency of the church have instructed the presidents of missions to send them home. You know what the "Mormon" creed as laid down by President Young was: "Mind your own business." When you send one of your sons to the Southern States, then it becomes my business and not yours. I am amenable to the authorities of the church, and if I see fit to send an elder home when he has been there six months, especially if he is sick, sympathize with him, pray with him, help to build him up, and do not try to tear him down. Let us mind our own business, and not interfere with that which belongs to our Father in Heaven. He has said that He will mete judgment out unto those who deserve them; and He has told us to have faith, hope and charity and to love one another."

After President Rich had concluded his remarks and sat down, President Jos. F. Smith arose and endorsed all that had been said in the following language:

It may be proper for me to state at this time, for the information of the elders, and also for the information of the local authorities of the church, as well as the fathers and mothers and kindred of the elders who are out in the world preaching the Gospel, that the presidents of all the missions are under strict instructions from the presidency of the church to guard carefully the health of the elders that are laboring under their direction. These presidents of missions are also under instructions to send home any and all elders whose health or whose other circumstances may make it necessary for them to return. We are frequently enquired of by parents relative to the health of young men who are out preaching the Gospel, and we invariably inform them that the presidents of missions are carefully guarding the welfare of their sons, and if anything serious occurs to them, making it necessary for them to return home, it will be promptly attended to, and

they need not worry about their boys on that account. And while I am on my feet, I would like to exhort the elders who are upon missions, and those who shall go upon missions in the future not to allow the thought to enter their hearts that they will be criticised or be made to suffer in their character or their standing in the church because their health will not permit them to fill a two or three years' mission abroad. These men that are appointed to preside over the missions are men of intelligence and of heart, men who are filled with affection for their fellow laborers, and they will see to it that none of the elders are left in their fields of labor to suffer, if it can be avoided.

### A WORD REGARDING THE REORGANIZERS.

It may not be generally known by the Latter-day Saints in these countries that in the year 1860 a number of apostate members of the Church organized a new church which they called "The Reorganized Church of Jesus Christ of Latter-day Saints." These dissenters have imitated closely the Church organized by God through the instrumentality of the Prophet Joseph Smith in the year 1830, and because of this it has succeeded in deceiving quite a number of people, who have joined themselves to this body. Because of the action of one of the Prophet's sons, Joseph Smith by name, in accepting the presidency of this faction, it is commonly called the "Josephite" church.

True to the sign which marks every movement not originating from the Lord, these people are among the most persistent evil speakers against the Church, and especially against the authority of God, of which they themselves are devoid; and further, true to their nature and origin, much as they quarrel with other sects that differ from them in faith and doctrine, they unite with any and all religious organizations in maligning, abusing and misrepresenting members of the Church of Jesus Christ of Latter-day Saints.

For many years these Reorganizers have opposed the work of the Lord. The attitude of the Latter-day Saints towards them has been the same as to all other religious denominations—to let them alone. This does not suit the Reorganizers, whose chief and only object in life seems to be to strut around with a chip on their shoulder, challenging all, and especially the Latter-day Saints, to knock it off. Nothing hurts the devil so much as to be absolutely ignored, nothing makes him so angry as to be let alone, and so he tries to create a disturbance that attention might be called to himself and his work.

We are led to say this much because we receive reports from the Elders laboring in the British mission that some of these Reorganizers have been disturbing their meetings, and trying to hinder their work. Their methods are utterly despicable, and as such they furnish the proof of their own unworthiness. They distribute at the meetings of the Elders literature in which it is stated that they are the only true Latter-day Saints, and all that come from Utah are deceivers and imposters. They follow the Elders and try to lead their investigators astray. They are continually denouncing and challenging. When an Elder is preaching the Gospel of faith and repentance to an audience on the street, along comes a Reorganizer and shouts, "Brigham Young," "polygamy," and in other ways endeavors to break up the meeting.

The sample circular sent us which the Reorganizers are distributing states some of the reasons why they are opposing the Elders of "The Salt Lake Mormon Church." One of these reasons is that the "Salt Lake Mormons" have by their wicked and "unchristian" teachings "caused all Latter-day Saints to be cast out as evil everywhere." This is a source of sore trial to the Reorganizers—this, that they should be "cast out as evil everywhere." They wish to be Latter-day Saints, but they want to be in full harmony with the world, want to be popular, want to be like the rest of the Christian world, and not in opposition in any way. Seemingly, they have forgotten, if they have ever learned, the law which governs the great conflict between truth and error. Have the "Josephites" forgotten that Joseph the Prophet was "cast out as evil everywhere"; that from the time he received his first vision of the Father and the Son until he laid down

his life in Carthage jail, it was one continuous struggle with him against the prejudices of the world? When these self-righteous men cry "law-breakers" against the Latter-day Saints, have they forgotten that the Prophet Joseph and his brethren were classed as law-breakers, and were constantly hounded by officers of the law, tried in courts of law, and imprisoned in the jails of Missouri and Illinois; and above all, have they forgotten that the great Master Himself "was cast out as evil everywhere" by the world around him, and by that same worldly power taken to His death on Calvary? If the Reorganizers wish no connection with a people that are "cast out as evil everywhere," they must once more change their name, because as long as the world stands and the devil has power in it, the words "Mormon" and "Latter-day Saint" will carry with them a tinge of shame to the misinformed and the ungodly.

The principal objection which the Reorganizers have to the Church is the question of polygamy, but as that is no longer an issue in any discussion pertaining to the Latter-day Saints, it may be passed by without comment.

Other would-be arguments of the Reorganizers against the Latter-day Saints consist of extracts which they have gathered from the extensive sermons and writings of Church members. These quotations standing alone and away from the text, appear startling and strange. Arguments based on such extracts are misleading. If the truth or falsity of a church could be proved by isolated utterances of its church members, or even its leaders, there is not an organization extant—not even the Reorganized church—that would stand the test. As long as man is mortal he is liable to mistakes. The leaders in the Church of Jesus Christ of Latter-day Saints lay no claim to infallibility, and it is simply making not only a man an offender for a word, but a whole people responsible for every word and action of certain men. The Latter-day Saints are to be proved by their works—by what they have done for the world, and for what they are doing, and not by isolated expressions which they might make; and this test they are willing should be applied to all people. The work in the British Isles as well as in America of such men as Brigham Young, John Taylor, Wilford Woodruff, Heber C. Kimball, Parley P. and Orson Pratt, and a host of other associates of the Prophet Joseph whom the Reorganizers call vile and wicked men, speak to the honest and to the pure in heart in stronger terms than the harpings of their traducers.

Have the Reorganizers ever heard of the dog in the manger that could not eat the hay himself neither would he let the hungry ox do so? The world is hungering for the bread of life, and when the humble Elder stands forth to preach the Gospel to the people, these disturbers come around and try to counteract what is being done. Why do they not go as men out in the world and preach their gospel, relying on the demonstration of the power of the Spirit which they claim to have to bring the truth to the heart. Men, servants of God, clothed upon with the power of the Priesthood, do not sneak around, tearing down the work of others. That is left to those who are too weak, too fearful to build in the strength of their own message.

The Elders and the Saints need not be worried, need not be deceived. Test the spirits, and all that exhibit "hatred, variance, emulations, wrath, seditions, heresies," may be safely counted as not coming from the Lord. The Elders of the Church of Jesus Christ of Latter-day Saints have no time even if they had the inclination, to cry from the housetops the faults and failings of the world. They have greater things to do. They have the Gospel of salvation to preach. They disturb no man in his religious liberty. They are gentlemen in the full meaning of the word, regarding the rights of others as equal with their own. If Methodists, or Presbyterians, or Baptists, or Reorganizers fail to extend the same rights to them, it is simply another testimony to the Latter-day Saints of the truthfulness of their cause.—NEPHI ANDERSON in the *Millennial Star*.

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As the flower is before the fruit, so is faith before good works.—Whately.

# THE ONLY WAY TO BE SAVED.

*(Continued from page 351.)*

This, then, was the Gospel order in the days of the apostles—belief on Jesus Christ, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the reception of the Holy Ghost. When this order was understood and properly attended to, power, gifts, blessings, and glorious privileges followed immediately; and in every age and period, when these steps are properly attended to, and observed in their proper place and order, the same blessings are sure to follow; but, when neglected, either wholly or in part, there will be either an entire absence of those blessings or a great diminishing of them. Christ, in His commission to the apostles, speaks of some supernatural gifts that those received who yielded obedience to this order of things. See Mark, last chapter. Paul (I. Cor. xii) gives a more full account of the various gifts that attended the fulness of the Gospel: he mentions nine of them, and informs us they are the effects or fruits of the Holy Ghost. Now, the Holy Ghost was promised unto all, even as many as the Lord should call. (See Acts ii.) This gift being unchangeable in its nature and operations, and being inseparably connected by promise with this scheme or order of things, it becomes reasonable, consistent and scriptural to anticipate the same gifts and blessings; and if Noah, after having built the ark, could claim and obtain his temporal salvation according to promise; or Joshua, having compassed Jericho, the number of times mentioned, could go up on her prostrated walls and make captive her inhabitants; or the Israelites, having offered up the sacrifices commanded, could then, as promised, receive forgiveness of their sins; or Naaman, after having complied with the injunction of Elisha, in washing seven times in Jordan's waters, could demand and obtain his recovery; or lastly, the blind man, after having washed in the pool of Siloam—if he could then claim and realize the promised reward—then, I say, with propriety and consistency, that whenever a man will lay aside his prejudice, sectarian notions, and false traditions, and conform to the whole order of the Gospel of Jesus Christ, then there is nothing beneath the celestial worlds that will operate against his claiming and receiving the gift of the Holy Ghost, and all the blessings connected with the Gospel in the apostolic age. To obtain religion that will save us in the presence of God, we must obtain the Holy Ghost, and, in order to obtain the Holy Ghost, we must believe on the Lord Jesus Christ, then repent of our sins (that is, forsake them), then go forward and be immersed in water for the remission of sins, then receive the laying on of hands. But there is one thing which I have not noticed, and it is something of great importance. What I allude to is, concerning the authority of administering the ordinances of baptism and laying on of hands. Unless they are administered by one who is actually sent of God, the same blessings will not follow. The apostles and seventies were ordained by Jesus Christ to administer the ordinances of the Gospel, through which the gifts and blessings of the eternal worlds were to be enjoyed. Hence, Christ says to the apostles, "Whosoever sins ye remit, they shall be remitted; and whosoever sins ye retain, they shall be retained:" that is, every man that would come, in humility, sincerely repenting of his sins, and receive baptism from the apostles, should have his sins forgiven through the atoning blood of Jesus Christ, and through the laying on of hands should receive the Holy Ghost; but those that would refuse receiving this order of things from the apostles, would have their sins remain upon them. In view of this, Paul says: "We are saviors of life unto life, or of death unto death." He was a minister of life unto those who received the Gospel, which he had authority to administer; but a minister of death to those refusing compliance. This power and authority of administering the Gospel was conferred upon others by the apostles, so that the apostles were not the only ones who held this responsible office. And every man, in every age, who holds the authority of administering the

*(Continued on page 367.)*

# ELDERS' JOURNAL.

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August 1, 1905.

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## EDITORIAL.

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### **"MARVEL NOT IF THE WORLD HATE YOU."**

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John xv: 18-19.

We publish in this number of the JOURNAL an account of additional outrages committed on our elders, as showing the conditions under which the Gospel is being declared in this part of the Lord's vineyard. The causes which lie at the bottom of these outrages in a "civilized" country are plainly the same as those which have actuated the wicked in all ages, and incited them to deeds of violence against the servants of God. Christ was whipped, buffeted, scoffed at, maligned, hated, despised, and finally "hanged on a tree," hence it is no disgrace to be thus treated for His sake; and it is written "the servant shall not be greater than his Lord." We can expect nothing else from the wicked, adulterous God-hating people whose lawlessness runs riot at times in the most enlightened countries. It might be a matter of surprise with some that the more religious classes do not interfere; nay, one would naturally think that for the very purpose of establishing a safeguard which should in future protect their own religious liberty, they would step in and defend the unprotected minister of even an unpopular creed. But when we remember that it was the sanctimonious Pharisees and the enthusiastic Sadducees who were the instigators of persecution in the days of the Savior, we can not reasonably anticipate any relief from the representatives of those classes at the present day. In fact, the religious sects, true to the ancient pattern, have, as a general thing, been the greatest enemies of the Gospel revealed through God's modern prophet, and when they have not directly led the mobs, as in the case of the martyrdom of Joseph and Hyrum at Carthage jail, they have frequently been the propelling power of our sorest persecutions, and although adeptly hid "behind the scenes," have urged on the multitude to their cruel work. In the instances recorded in this issue, the results will be the same as in all former cases of persecution—it will prove the means of spreading the truth; it will awaken sympathy among the more honest and reflecting, and redound to the honor and glory of God. Did the death of Christ kill Christian influence and impede Christian propagation? Did the

martyrdom of Stephen, Peter, James, Paul and others establish a disbelief in their doctrines? No, these bloody persecutions only established the work more permanently in the hearts of the ancient Saints, and in the minds of honest people generally. But, says one, was not the ancient church destroyed? Yes; but there were other causes that led to its destruction; the gradual apostacy of successive generations, mingled with the death of the apostles, who were not replaced as at the present day; the suspension of the gifts, and the changing of the proper ordinances of the Gospel, all tended to the disruption of the church. But in this age, God has revealed that the church is set up for the last time; that it will never again be taken from the earth; that the gifts will continue till the church is perfected; that the priesthood or authority to administer in the holy ordinance will never again be lost, and that although the enemies of truth may oppose it, and even some of those who embrace it may turn their backs upon its principles and be numbered with our foes, and although all the powers of earth and hell combined may plan its destruction, still it will prevail, and the kingdom of God continue "to grow until it becomes a great mountain and fills the whole earth." We have nothing to fear from persecution. The Gospel will spread whether its advocates are persecuted or not; but if they are persecuted it will spread all the faster among the righteous, and the wicked will more speedily come under condemnation.

The day is fast approaching when those who seek to injure the servants of God will suffer His just wrath, and sudden judgments will fall upon them. "Better that a millstone be tied around their necks and they be cast into the depths of the sea than that they should offend one of the little ones of Christ." But a short time shall pass away and the inhabitants of the earth shall mourn for their rejection of the Gospel borne to them by the humble and despised elders of the Church of Jesus Christ of Latter-day Saints. Despised and hated of all men for Christ's sake, they are still His messengers, and woe, woe unto them who reject their testimony. Meanwhile the purposes of Jehovah are being carried out, Zion is growing and the honest in heart are receiving the word of God gladly.

We call on all just and honorable men to refrain from joining in the persecutions of the messengers of Christ, but stretch forth the hand of protection to them in their inalienable rights, wisely defined as "life, liberty and the pursuit of happiness." And when urged to deeds of persecution against the Mormon elders, let them say, like Gamaliel of old: "Refrain from these men and let them alone, for if this work be of man it will come to naught; but if it be of God, ye can not overthrow it, lest haply ye be found even to fight against God." (Acts v: 38-39.)

**"GO THOU AND DO LIKEWISE."**

As showing what can be done if a person only has the spirit of his work, we publish the following letter from Elder Joseph Irwin, dated Laketown, Utah, July 20:

"I am more than pleased to peruse your latest issue of the JOURNAL—excellently printed, and matter and style fine, to my mind. I aspire to get a copy in every house containing a young man, within the delivery of our postoffice. May not do this, thoroughly, but will try it. To this end I ran through my store ledger for names, and have made up a list alphabetically arranged, headed: 'People in whose hands I desire to place the ELDERS' JOURNAL,' and I have about thirty names on the list, exclusive of the eighteen now on *your* list. My reasons are: First, to assist in the labor of love and self-sacrifice of the faithful Southern States missionaries; second, to help our young men in Zion to understand and increase their faith in the Gospel, so concisely and capably presented in your neat little publication. If you should change to a weekly, with a necessary increase in price, kindly advise me.

"This will reach you about July 24, the fifty-eighth anniversary of the pioneers into Salt Lake valley. When in this connection we note what God and His providence and people have wrought for Zion in particular and all mankind in general, if they will but heed His voice—we truly feel to 'Praise God from whom all blessings flow.'

"I feel impressed to say the foregoing for your encouragement, and it is well to 'Quench not the Spirit.' God bless you and the hosts of His heralds of salvation. Success to you in your literary and other efforts in behalf of the Gospel. 'It is better to represent ourselves than to be misrepresented by others,' and we are wickedly and maliciously misrepresented, never more bitterly so. 'The pen is mightier than the sword,' and gospel 'truth is mighty and will prevail.' 'God speed the right.'"

We commend the above to the kind consideration of others, especially the relatives of those who are laboring in the Southern States, and those elders who have returned home from missions. Can you not get out among your relatives and friends and send in a few subscriptions? It will only take an effort on your part. Fifty cents in stamps will pay a year's subscription, and a few from each ward in Zion will swell our list to such an extent as to gladden our hearts, because of the good we will be able to accomplish in placing the JOURNAL among the homes of the Saints. Not only will the fathers and mothers be benefited in reading its truths, but their children—the sons and daughters of Zion—will have their faith increased because of the missionary experiences of our elders laboring in the South, which will be recounted in these pages.

Will you help us to do this?

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**TO THE ELDERS IN THE FIELD.**

We would respectfully suggest to the brethren that they notify their folks at home to be very careful to securely wrap and stamp any packages they may send them, as they frequently reach this office in a very bad shape—the wrappers greatly torn, exposing contents to view; the address obscure, stamps gone, and "postage due"

to be paid, etc., all of which entails extra expense in re-wrapping and forwarding, besides the time consumed on our busiest day—mailing day. Please see to this, brethren, and insure the safe arrival of your goods.

The elders are respectfully urged to be neat and accurate in making up their reports and prompt in sending them to this office. These reports are filed and form a very important part of the records of the mission, and should, therefore, be absolutely correct and complete in every particular. Be sure to place the figures in the proper columns, and don't get "meetings held" in "Gospel conversations" column, and so on, as you can readily see what confusion this creates. Total each column correctly, and fill out each blank space as required. Don't forget to give name of Conference, and the address to which you desire mail forwarded; and last, but not least, don't fail to sign it, and mail it promptly and carefully. The mail goes to you from this office every Tuesday, and all mail received for you up till noon of that day is sent you, if your report, with your proper address thereon, reaches us by that time. If it arrives later your mail has to wait another week, as we do not like to take the risk of its reaching you at the address given.

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#### NOTES FROM THE FIELD.

Two honest souls were led into the waters of baptism July 18, at Alphoretta, Ky., by Elder Sylvester Broadbent, and two more the day following by Elder Jos. H. Freeman.

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Sister Fanny V. Anderson, of the Georgia Conference, says: "When I get the JOURNAL I stop all my work until I have read it through. I would not miss a number for anything."

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We regret to announce that Elder Joseph I. Reid, laboring in the Virginia Conference, is sick with typhoid fever at Pattison, Wythe County. The prayers of the Elders and Saints should go up to the Lord for his recovery.

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President Batty of East Tennessee writes: "We find the JOURNAL is making many friends and opening the way for missionary labors." That is one of the reasons why the elders should strain every effort to get it in every home possible.

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A detailed report of the Branch Conference held July 15 and 16, at Alphoretta, Ky., has reached us, and from it we see the noble



band of workers in the Kentucky Conference had a time of rejoicing, notwithstanding the efforts made by the adversary to break up the Conference and humiliate the brethren. Elder Broadbent writing of the event, says: "As a result of our Conference we are not able to comply with all the requests we have to hold meetings. Many friends have been made."

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Rev. John Morgan of the Presbyterian church at Fall Branch, Tenn., recently returned from a visit to Salt Lake City. On the Sabbath following his return he spoke from his pulpit, giving an account of his travels in the west. He said he was greatly impressed with his visit to the Tabernacle, the grand music there, and of the perfect Sunday school system of the Mormon church. He said he had never been treated better than he was by the people there, and advised his hearers never to turn a Mormon elder from their doors.

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While awaiting the arrival of a train at Aetna depot, Hickman Co., Tenn., Elder Jas. W. Grant stepped into one of the stores there where he was accosted by a man who demanded of him if he was not a Mormon. "That is what I am commonly called," replied Elder Grant. "Well, my name is Hansen, and my father got into trouble with the Mormons down in Lewis county and was killed, and you'd better get out of here as quick as you can." He left Elder Grant, but soon returned with other men, with guns, which they began shooting in the air, at the same time telling Elder Grant to "quit the country." The train Elder Grant was waiting for reached the depot about this time, and he left.

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President J. M. Mechem writes that "Bro. David Branham and sons of Centerville, Fairfield Co., S. C., invited all the members of the Mormon church for twenty miles around, with their friends, to celebrate the glorious Fourth with them at their home, promising a sumptuous dinner, along with other good things. There were 225 people there, less than half being members of the church. A good program was rendered, after which we partook of the luxuries of life, which were spread in abundance. Everybody seemed to enjoy themselves, even one of the men who helped whip Elders Burman and Wilson several years ago.

"The power of the Lord has been made manifest in a great degree through the administration of the elders, especially in the case of a baby of Mrs. Josephine Williams of Kershaw Co. The child had been given up by all who saw it. The mother had never met an elder until Elders Boam and Rawlins called at her home, with the Gospel. They talked concerning the ordinance of the

healing of the sick, and were requested to administer to her thought-to-be dying child. The baby recovered and is gaining flesh every day. The happy mother calls the child her "little Mormon girl."

### REVIEW.

ALABAMA—Not a single case of sickness among the elders this month. Montgomery, the old Southern capital, is still being energetically canvassed.

EAST TENNESSEE—Much sickness among the elders has considerably hindered the work planned out. Elder J. F. Royle is suffering with a poisoned foot, and Elders E. Z. Taylor and W. A. Walker with boils.

FLORIDA—Quite a number of the elders had the pleasure of addressing large assemblies in various parts of the conference on July 4. Elders J. B. Heaton and W. D. Bocker have been sent to open up the work in the city of Orlando. Work has been retarded greatly by stormy weather.

GEORGIA—The conference is in a thriving condition, although the elders are laboring under the severity of a hot sun; still they enjoy good health.

KENTUCKY—At the branch conference held at Alphoretta on July 15, five public meetings were held and were well attended by many Saints, friends and investigators. Threats had been made by a mob that they would break up the meeting, but they got into a fight among themselves and did not attempt it.

MIDDLE TENNESSEE—Elder C. E. Rowan is still laid up at Linden, with a bad stone bruise on his foot. He and his companion, Elder Hugh Roberts, have been working hard, however, and have perfected an organization of the Sunday school there, and have also baptized nine souls, with others almost ready for baptism. They have preached the Word of Wisdom to the Saints there with such effect that they have forsaken their tea and coffee, tobacco and snuff, which is to be greatly commended. Elder Grant has been suffering from stomach trouble; Elders Jackson, Shields and Woodward have been hindered in their work through boils.

MISSISSIPPI—There have been sixteen baptisms during the month, nine at Vicksburg by Elders Gill and Powell, two at Greenwood Springs by Elders Corbridge and Hatch, and five at Quitman by Elders Tree and Anderson.

NORTH CAROLINA—There is no sickness among the elders. Elders Thorne and Burbridge baptized three honest members in Duplin county, where we held our branch conference in May. Pres-

ident Johnson baptized another at Harker's Island, where, with Elders Thorne and Burbridge, they held meetings almost every night for a week, the little church being filled each time, while on Sunday there was not room for all.

OHIO—Elders Child and Epperson are making a canvass of the conference in the interests of the ELDERS' JOURNAL. The elders are having wonderful success in their street meetings. Three baptisms have occurred this month. President Hull and Elder Homer E. Rich have visited all the Saints and friends in northern Ohio.

SOUTH CAROLINA—Sunday schools have been organized in Oconee, Pickens and Darlington counties. Elders M. C. Smith and J. H. Cook baptized four of our Lamanite brethren in York Co. Elders Jones and Gillies baptized four persons in Darlington Co., and Elders Boam and Rawlins baptized two in Camden.

VIRGINIA—Elders Reid, Baker and Olsen have been on the sick list. There has been more opposition to contend with. President Pritchett baptized one applicant in Fauquier Co. and Elder Weight baptized another in Halifax Co. The work done during the month shows a decided increase in book selling and tract distribution over last month's report.

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### ARRIVALS.

Elder Silas W. Bills, of Riverton, Utah, arrived in Chattanooga, July 16.

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### APPOINTMENTS.

Elder J. W. Grant has been appointed to preside over the Middle Tennessee Conference.

Elder R. Ray Nixon has been appointed to preside over the South Carolina Conference:

Elder Silas W. Bills has been appointed to labor in the Middle Tennessee Conference.

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### TRANSFERS.

Elder Jos. H. Walton, Jr., has been transferred from the East Tennessee to the Middle Tennessee Conference.

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### RELEASES.

Elder I. L. Cooper has been released from traveling in the South Carolina Conference on account of his continued failing health, and left for home July 21.

Elder Z. C. Whittle has been released from traveling in the Middle Tennessee Conference on account of the sickness of his father. He left for home July 21.

Elder Ray M. Hanchett has been honorably released from traveling in the East Tennessee Conference.

Elder S. L. Cox has been released from presiding over the Middle Tennessee Conference to return home on account of the dangerous sickness of his wife.

# THE ONLY WAY TO BE SAVED.

(Continued from page 359.)

fulness of the Gospel, becomes, in this respect, like the apostles, viz, a messenger of life unto life, or of death unto death, according as his message shall be received or rejected. Now, until some one can be found that holds an office like this—some one having authority to baptize and lay on hands—no one is under any obligation to receive these ordinances, nor need he expect the blessings, unless they have been administered legally.

It is very evident that the authority of administering in Gospel ordinances has been lost for many centuries; for no man can have this authority, except he receive it by direct revelation—either by the voice of God, as Moses did, or by the ministering of angels, as John the Baptist received his message; or by the gift of prophecy, as Paul and Barnabas received theirs. Acts xiii: 2. Now it is plain that men have denied immediate revelation for many hundred years past, consequently have not received it, and therefore could not have been sent of God to administer in the fullness of the Gospel. God never sends a man on business, except He reveal Himself to that man—never sends a man with a message (in other words), unless He reveal that message to him in a direct manner. The church established by the apostles gradually fell away, wandered into the wilderness, and lost her authority (her priesthood), and, departing from the order of God, she lost, also, her gifts and graces; she transgressed the laws, and changed the ordinances of the Gospel; changed immersion into sprinkling, and quite neglected laying on of hands; despised prophecy, and disbelieved in signs following. Rev. xii: 6; Isaiah xxiv: 5. In consequence of this, the Gentiles have been cut off from the fullness of Gospel privileges, as Paul said to them in Rom. xi: 22. that if they continued not in the goodness of God, they also should be cut off.

John, in his Revelations, having seen and spoken of the wandering of the church into darkness, and the beast, the Gentiles, making war against the Saints and overcoming them (xiii: 7) speaks, in chap. xiv: 5, 6, of the restoration of the Gospel: "I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth." So it is evident that prophecy was to be fulfilled at some time previous to our Savior's second advent.

That those into whose hands this tract may fall shall be without excuse in the great and coming day of the Lord, I now bear testimony, having the highest assurance, by revelation from God, that this prophecy has already been fulfilled; that an angel from God has visited man in these last days, and restored that which has long been lost, even the priesthood—the keys of the kingdom—the fullness of the everlasting Gospel—and commanded men to cry: "Behold, the Bridegroom cometh, go ye out to meet Him;" to call upon the wise virgins (Matt. xxv: 6) to arise from their slumber, be baptized for the remission of sins, that they might receive the gift of the Holy Ghost, and thereby "trim up their lamps," and thus be prepared to stand when the Bridegroom shall appear, for, saith Malachi (iii: 2). "Who may abide the day of His coming? Who shall stand when He appeareth? for He is like a refiner's fire and like fuller's soap." Answer, those that now repent of their sins, and receive the message God is sending, those that will forsake their false traditions, and come out from under the blighting and benighting influence of a hireling priesthood, whom God has not sent, and with whom He is not well pleased. I say, and now bear testimony, in the name of Jesus Christ, that the Lord God of Abraham, Isaac and Jacob has sent me to say unto you: "Come out of her, O ye people of God, O ye wise virgins, or else you must partake of her iniquities, and you must receive of her plagues." Rev. xvii: 4. I say, in the name of Jesus Christ, the Holy Ghost having borne witness, that the anger of God is kindled against the abominations, hypocrisy and wickedness of the religious world, and from the heavens has He uttered His voice in anger against those who "divine for money and teach for hire;" and unless they speedily repent, and be baptized for the remission of their sins, receiving the message the Almighty is now sending unto all people, they will be destroyed by the brightness of the coming of the Son of Man, which is now at hand—even at your doors—O ye inhabitants of the earth!

*Report of Mission Conferences for Two Weeks Ending July 22, 1905.*

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour.Sub.	Deseret News Subscriptions
J. F. Bean.....	Alabama .....	16	649	348	139	148	29	1513	58	...	29	35	654	1	...	...	...	2	.....
W. L. Batty.....	East Tenn. ....	13	552	171	8	171	40	546	16	2	9	19	86	1	...	...	...	1	.....
J. W. Golightly....	Florida .....	18	961	902	60	305	2	645	24	2	15	42	682	1	6	...	2	2	.....
E. I. Whiting.....	Georgia .....	22	1077	1283	99	381	18	1151	34	3	36	66	952	1	...	...	1	.....	
G. R. Crockett.....	Kentucky .....	18	789	894	29	215	9	946	28	2	21	62	382	...	2	...	2	.....	
J. W. Grant.....	Mid. Tenn. ....	14	500	207	50	151	34	928	22	2	28	32	290	1	2	...	1	1	.....
E. D. Buchanan.....	Mississippi .....	16	628	72	86	348	26	788	8	2	26	19	700	1	1	...	4	2	.....
L. W. Johnson.....	N. Carolina .....	19	844	190	185	291	44	1117	13	2	10	28	476	1	...	...	1	.....	
A. C. Hull.....	Ohio .....	16	1538	3451	538	472	1	1687	112	4	57	64	1223	1	1	...	10	.....	
R. Ray Nixon.....	S. Carolina .....	16	777	211	148	555	30	1108	43	4	19	29	1084	4	6	...	3	.....	
C. L. Pritchett.....	Virginia .....	20	873	894	199	401	58	2454	88	5	25	51	874	...	6	...	.....	.....	

**DON'T LAY IT UP.**

Don't lay it up—that bitter grudge—  
 Against your friend or neighbor,  
 Or dig about its hidden root  
 With so much care and labor.  
 Nay! Rather nobly pass it by,  
 Or thrust it out to fade and die.

You may be right and he be wrong,  
 Yet, if you do your duty  
 And cultivate instead of hate  
 The flowers of love and beauty,  
 The time may come when he may feel  
 How grandly you with others deal.

Don't lay it up, nor let a thought  
 Of "sweet revenge" possess you,  
 When tales untruthful reach your ears  
 That trouble and distress you,  
 Nor chase the wrong with bated breath—  
 A lie will run itself to death.

Instead, build up an honest life  
 Upon a sure foundation,  
 And let the human castle walls  
 Be strong in their formation.  
 Then you may court earth's rudest shock—  
 Your house is built upon a rock.

**DIED.**

**PARKER**—At Andrews, N. C., March 3, 1905, Sister Mattie M. Parker. Deceased was baptized a member of the Church in the year 1896, and ever since has been a faithful member.

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*"Attempts to promote universal peace have failed. The world has had a fair trial for six thousand years; the Lord will try the seventh thousand Himself: 'He whose right it is will possess the kingdom, and reign until He has put all things under His feet,' iniquity will hide its hoary head, satan will be bound, and the works of darkness destroyed; righteousness will be put to the line and judgment to the plummet, and 'He that fears the Lord will alone be exalted in that day.' To bring about this state of things, there must of necessity be great confusion among the nations of the earth, 'distress of nations with perplexity.'"* — JOSEPH SMITH.

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## WHENCE COMES ITS AUTHORITY?

The claim of the Reorganized Church for recognition as the rightful successor in the presidency of the Church of Jesus Christ of Latter-day Saints has received quite a set-back. It may be remembered that about the end of last month the news was flashed from Salt Lake City that Frederick M. Smith, a grandson of the Prophet Joseph Smith, was in Utah and had issued an appeal to the members of the Church of Jesus Christ of Latter-day Saints to leave that religious body and get into the fold of the Reorganizers, asserting that the Prophet, before his death, blessed to become as his successor his eldest son, father to Frederick M. Smith; further asserting that "after years of waiting, the Prophet's son, the present Joseph Smith (father to Frederick) went to the church, being called thereto by a revelation commanding him, and as prophet, seer and revelator of the Reorganized Church of Jesus Christ of Latter-day Saints he has administered in his office, obeying the revelation, and fulfilling the destiny pronounced upon his head by his father, which succession has been unbroken."

In the following affidavit of John W. Rigdon, it will be seen that this claim of the Reorganizers is entirely shattered, and that

no such ceremony as the Prophet Joseph Smith ordaining the present head of the Reorganizers to succeed him ever took place:

STATE OF UTAH, }  
County of Salt Lake. } ss.

John W. Rigdon, being duly sworn, says: "I am the son of Sidney Rigdon, deceased. Was born at Mentor, in the state of Ohio, in the year of 1830, and am now over 75 years of age. My father, Sidney Rigdon, joined the Church of Jesus Christ of Latter-day Saints that year, and was in 1833 ordained to be Joseph Smith's first counselor, which position he held up to the time Joseph the Prophet was killed, at Carthage jail, in 1844. That Joseph Smith and Sidney Rigdon moved from Kirtland, with their families, to the state of Missouri, during the winter of 1837, but Rigdon did not reach Far West, in the state of Missouri, until the 1st of April, 1838. That during the troubles in Missouri, in the year 1838, Joseph Smith, Hyrum Smith his brother, Sidney Rigdon, Lyman Wight and others, whose names I do not now remember, were arrested and imprisoned in Liberty jail, about 40 miles from the village of Far West, in Caldwell county, Missouri, where they all remained incarcerated for several months. That while said Joseph Smith, Hyrum Smith, Sidney Rigdon, Lyman Wight and others were prisoners in said Liberty jail, as aforesaid, I, with my mother, wife of Sidney Rigdon, Emma Smith, wife of said Joseph Smith, and Joseph Smith, son of Joseph and Emma Smith, went to see the said prisoners during the latter part of the winter of 1838. We all went together in the same carriage and came home together. We stayed at Liberty jail with the prisoners three days and then left for home. The story that is being told by some of the members of the Reorganized Church at Lamoni, that young Joseph Smith, now president of the said Reorganized church, was ordained by his father, Joseph Smith, to be the leader of the said Church of Jesus Christ of Latter-day Saints, after his father's death, is not true, for I know that no such ordination took place while we were at Liberty jail; that if any such ordination had taken place I most certainly should have known it and remembered it, as I was with young Joseph, the Prophet's son, all the time we were there. If Joseph Smith had ordained his son Joseph to be leader of the Church at his death, he would have done so in a manner that there could have been no doubt about it. Both of his counselors were then in prison with him, namely, Sidney Rigdon and Hyrum Smith, and it would have been in order for the Prophet to have called upon them to assist him in such an ordination had it taken place, and a record of the same made in the Church books, so that all members of the Church might have known that such an ordination had taken place. But nothing of the kind appears in the Church books. My father and mother lived a good many years after the incarceration at Liberty jail, and I, who lived near my father, never heard my father or my mother mention that such an ordination ever took place in Liberty jail; and as I know myself that no such ordination took place at Liberty jail, and inasmuch as it is not claimed that an ordination of this character was bestowed at any other place, therefore I deny it as an untruth and a story gotten up by the Reorganized church for effect.

Besides all this, if Joseph Smith, the president of the Reorganized church, was ordained while in Liberty jail, why did he, 14 years after his father's death, receive an ordination under the hands of William Marks, William W. Blair, and Zenos H. Gurley? Would it not seem that one ordination, and that, too, said to have been by his own father, the President of the Church, should have been sufficient? But, further, William Marks, William W. Blair and Zenos H. Gurley had all been excommunicated from the Church of Jesus Christ of Latter-day Saints before they "ordained" young Joseph Smith to be president of the Reorganized church, and therefore they did not have the authority to ordain him. The whole story of his being ordained by anyone having authority to do so is too preposterous to be entertained for a single moment, and should be rejected by all who hear such a story mentioned.

JOHN W. RIGDON.

Sworn to before me this 28th day of July, 1905.

JAMES JACK, Notary Public, Salt Lake County, Utah.

Commenting on the situation the *Deseret News* says: We publish today in another part of this paper a statement made under oath by John W. Rigdon, the son of Sidney Rigdon, who was at one time a counselor to the Prophet Joseph Smith, and was held in high esteem as a theological speaker and writer of great ability. He was falsely charged with being a party to the manipulation of "The Manuscript Found," by Solomon Spaulding, and its fabrication into the Book of Mormon. The stupid story found its way into numerous anti-"Mormon" publications, and notwithstanding its complete refutation, leaving not a shadow of doubt as to its falsehood, is still proclaimed from numerous sectarian pulpits and repeated in newspaper articles and religious pamphlets. The affidavit which we publish bears directly on this matter, and also on a story which has about as much foundation as the Spaulding romance, to the effect that Joseph Smith, the Prophet, ordained and appointed his son Joseph to succeed him as President and Prophet of the Church of Jesus Christ of Latter-day Saints. When the promulgators of this idle tale are pressed for proofs, and also for a statement of the time and place when the alleged incident occurred, the answer is that it was at the time when the Prophet Joseph was incarcerated in Liberty jail, Missouri. There were other "Mormon" prisoners with him, and none of them has ever confirmed the story, but all have denied it so far as their knowledge extended. Now comes John W. Rigdon and gives most positive evidence explosive of the tale that has been told, and clears away the smoke and fog of the falsehood that surrounded it on its inception. Read Mr. Rigdon's statement. It will be found thorough, direct and satisfactory. This gives occasion for some remarks on the principle involved in the succession to the Presidency of the Church, as revealed through the Prophet Joseph and established in the Church of Jesus Christ of Latter-day Saints.

When the Church was in its incipient state, for it was a growth and not an instantaneous production in its fulness, revelations were given from time to time for the government of its members and officers, as occasion and circumstances required. On the day of its organization under the laws of the State of New York, April 6, 1830, a revelation was given that a record should be kept in which Joseph Smith was to be called "a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the Church." And the Church was admonished "to give heed unto all his words and commandments which he shall give unto them," and were told, "for his words ye shall receive as if from mine own mouth, with all patience and faith." (Doc. and Cov. Sec. 21.)

In September, 1830, it was revealed that "no one shall be appointed to receive commandments and revelations in this Church, ex-



cepting my servant, Joseph Smith, Jun." This was to establish order in the Church and to prevent confusion, and the Lord said, further, that no one in the Church should command him who is at the head, for, said the Lord, "I have given him the keys of the mysteries and the revelations which are sealed, until I shall appoint unto them another in his stead," and further he said, "neither shall anything be appointed unto any of this Church contrary to the Church covenants." (Sec. 28.) In February, 1831, a further revelation on this subject was given, in which the Lord said concerning the one man appointed to receive commandments and revelations for the Church:

"And this ye shall know assuredly that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

"But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall not have power except to appoint another in his stead." (Sec. 43.)

These conditional promises were made, as their dates show, at the time when Joseph was being tested by the Lord, and when the powers vested in him were to be perpetuated if he proved faithful and true to the covenants he had made. But on March 8, 1833, a revelation was given to him containing these words:

"Verily I say unto you, the keys of this kingdom shall never be taken from you while thou art in the world, neither in the world to come;

"Nevertheless, through you shall the oracles be given to another; yea, even unto the church.

"And all they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby." (Sec. 90.)

All this was given before the Church was completely organized with its different quorums and authorities, according to the perfect pattern, which will be found in Section 107. Therein is defined the power and authority of the Melchisedek and Aaronic Priesthoods, with their several officers and quorums. The Presidency of the Church is declared to consist of "three presiding" High Priests, chosen by the body, appointed and ordained to that office and upheld by the confidence, faith and prayer of the Church. Next come the Twelve Apostles, who "form a quorum equal in authority and power to the three Presidents previously mentioned." Then follow the Seventy, "who form a quorum equal in authority to that of the Twelve." This provides for an increasing number of "special witnesses," who may take the place of the Presidency when that becomes disorganized from any cause.

It is further revealed that:

"The Twelve are a traveling presiding High Council, to officiate in the name of the Lord under the direction of the Presidency of the Church, agreeable to the institutions of heaven; to build up the Church, and regulate all the affairs of the same in all nations; first unto the Gentiles and secondly unto the Jews."

And further:

"It is the duty of the Twelve also, to ordain and set in order all the other officers of the Church agreeable to the revelation which says," etc.

This authority extends to the regulation of all the quorums and authorities when necessary, from the Deacon up to the High Priesthood, including the President thereof, (verses 21-26, 33, 58-66).

The evident design in these provisions is to perpetuate in the Church its presiding authority, so that in case of the death, removal or excommunication of the First Presidency, "chosen by the body," and not by family descent, the Twelve as a council or quorum stands equal in authority with power to regulate all the affairs of the Church and to set in order all the officers of the Church. This is what has been done continuously, and the Church has proceeded without any break or hiatus and will do so until the consummation of all things. The authority and keys having been sent down out of heaven, as the Lord declared, "for the last days and for the last time," unto the Twelve and the First Presidency. (Sec. 112, verse 30.)

In the further instructions from on high concerning the power of Presidency over the Church, it is required that not only the President, but his counselors shall receive an anointing and ordination and knowledge concerning "the keys whereby they may ask and receive blessings," which pertain to the Presidency of the whole Church in order to receive the oracles for the Church (see Sec. 124, vers. 95-97, 126). In the same section the different presiding officers in the Church are given by name, and Brigham Young is appointed by revelation to be a President over the Twelve Traveling Council, which office he held at the death of President Joseph Smith, whose counselors, Sidney Rigdon and William Law, seceded. The Twelve Apostles, with their President, Brigham Young, succeeded according to the revelations as the presiding quorum in the Church, to regulate all its affairs and to ordain and set in order all the other officers in the Church.

When the First Presidency was reorganized it was effected according to the revelation in Section 107. Three presiding High Priests were chosen by the body. They had been ordained and appointed unto that office in the Melchisedek Priesthood and they were upheld by the confidence, faith and prayers of the Church, and their successors have been similarly chosen and appointed and sustained.

Now, supposing that there is any truth in the claim that Joseph Smith appointed, blessed, or predicted for his son the Presidency of the Church after his decease, would that constitute him its President, under the revelation contained in section 107 in the Doctrine and Covenants? It certainly would not. There is not a line of revela-

tion to the Church authorizing family succession to Presidency of any council, quorum or organization within the Church, or at its head. The doctrine is false and in utter discord with the order established by divine revelation. We have shown what that order is. It is consistent and rational, while the idea that a man can preside over the Church of Christ simply because of alleged heirship is preposterous and will not bear the light of reason or of revelation. There is not a particle of proof that any such ordination ever took place, and the quotations that are made to bolster up the theory of succession to Presidency by lineage have no bearing whatever on the subject. For instance, reliance is placed by the advocates of that theory upon verse 57 of section 124, Doctrine and Covenants:

"For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him."

The idea of quoting that as conferring any right of Presidency either upon the Prophet himself, or any of his posterity, is to say the least very peculiar. Let us see what this "blessing" put upon the head of Joseph really was. In order to do this we shall have to quote also the preceding and two following paragraphs, as follows:

"56. And now I say unto you, as pertaining to my boarding house which I have commanded you to build for the boarding of strangers, let it be built unto my name and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation;

"57. For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him,

"58. And as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee and thy seed shall the kindred of the earth be blessed.

"59. Therefore let my servant Joseph and his seed after him have place in that house from generation to generation for ever and ever, saith the Lord."

It is clear as daylight that this whole matter referred entirely and solely to the privileges to be enjoyed by Joseph Smith and his posterity after him in the Nauvoo House, which was so named in the revelation and has not the remotest bearing upon the Presidency of the Church, nor even upon the authority and power of the Priesthood.

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Another quotation that is made in support of this absurd theory is from the *Times and Seasons*, volume 5, page 395, in which the Prophet Joseph Smith is reported as making these remarks:

"While water runs and grass grows; while virtue is lovely and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was; I or my posterity shall plead the cause of injured innocence."

What that prediction has to do with the Presidency of the Church, or with any power or authority therein it would take a

more astute word-twister than a Philadelphia lawyer to point out. The very fact of citing it shows on what a wilted reed these advocates of lineal successorship to Presidency have to depend. As to the word of the Lord concerning the manner in which succession in the Presidency should come, given in the early days of the Church, it was all fulfilled in the revelation given through the Prophet Joseph to the Church as recorded in section 107. He still holds the keys of this dispensation as its head. They are administered by those who have been regularly appointed and sustained for that purpose.

At his decease the Presidency of the Church devolved upon the quorum that was endowed, then, with equal authority with that of the First Presidency. The Prophet Joseph had previously rolled upon the shoulders of the Twelve this responsibility and, as testified to by a number of that quorum just previous to his martyrdom, bestowed upon them "every key, power and principle" which the Lord had sealed upon his head. And he declared that he had had sealed upon his head "every key, every power, every principle of life and salvation that God had ever given to any man that had ever lived upon the face of the earth." He also said he would not live to see the Temple completed, but that the Twelve would, and he concluded his address by saying, "I tell you the burden of this kingdom now rests upon your shoulders; you have got to bear it off in all the world and if you don't do it you will be damned."

President Wilford Woodruff placed himself on record as being present and hearing this and his testimony with that of other members of the quorum cannot be controverted.

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It has never been claimed even by the stoutest advocate of the claims of the son of the Prophet that he was ever clothed with the authority of the Apostleship, or of the fullness of the High Priesthood or was shown anything in relation to those keys of power and of authority and blessing and anointing that pertain to the Presidency of the Church, and which the Prophet Joseph was commanded to confer upon his counselors and were also bestowed upon the Twelve. He knows nothing about them, nor does he understand anything concerning the ordinances for which the Temple was built at Nauvoo, pertaining to the salvation of the living and the redemption of the dead. He may be able to "plead the cause of injured innocence," but if he has ever done so it has not made any mark in the world nor accomplished anything in that direction.

Some of the posterity of the Prophet Joseph in later generations may arise and fulfill their ancestor's prediction, and may attain to eminence in the Church which he established, but up to the present time nothing very remarkable in that or in any other direction,

(Continued on page 383.)

# ELDERS' JOURNAL.

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AUGUST 15, 1905.

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## EDITORIAL.

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### CLOSE OF VOLUME TWO.

With this issue of THE ELDERS' JOURNAL the second volume of this valuable paper closes. In looking over our labors for the past year, we experience much gratification at the results achieved. A glance at the index to this volume will show that there have been many precious articles published during the period of time covered by Volume Two, and that in years to come they will be highly prized by those who may be fortunate enough to possess a copy of this work. In addition to these articles, and the valuable instructions given to the missionaries, the sayings of the Prophet Joseph Smith, which we have published on the first page of each issue, are above value. These will continue to form a feature of the coming volume, and if only for these choice gems, the JOURNAL is well worth the subscription price.

We had hoped to have arrangements completed whereby we could have published the JOURNAL every week, commencing with the first number of Volume Three, but we regret to announce that we have not been able to do this. We intend, however, to consummate this change, and shall make all preparations during the coming volume to this end. We realize the great benefit it will be to the Mission to have the JOURNAL go out every week to the Elders and Saints, besides the additional amount of room it will give us for choice reading matter.

There have been some who have sent in seventy-five cents in view of the contemplated change and the consequent increase in subscription price. Such amount will be credited to these individuals, unless they otherwise indicate their desires. It has showed great interest on their part, which is deeply appreciated.

Volume Two will be neatly bound in cloth and gold and will be sent postpaid to any address for the small amount of one dollar and twenty-five cents. We have no doubt but what the few volumes which will be bound will soon go, and we would advise those who desire a copy to send in their order at once.

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### BEAR YE ONE ANOTHER'S BURDENS.

Once in a while a reminder comes to the Mission office that the Elders traveling in the South are not forgotten by the Saints at

home. In some instances the parents of the young missionaries are poor, so far as the things of this world are concerned, and they find it a great struggle to raise every month the money necessary to keep their boy in the field. They do not like to be heard complaining, so they part with first one thing and then another from their limited supply of worldly goods, and feel thankful they are thus able to procure the means required to supply the absent one while on his mission of love, knowing that the Lord is able to give them back one hundredfold. Every once in a while, however, the ward authorities become acquainted with the situation, and give the helping hand, raising funds by means of subscription or entertainment, and thus helping to carry the burden so uncomplainingly borne by the relatives of the missionary. In some wards the M. L. A. assumes the responsibility of sending fixed amounts at stated periods, while instances have come under our observation where ten or a dozen men have mutually agreed to pay a small amount each month into the hands of one of their number, who in turn remits it to the President of the Mission where the Elder for whose benefit it is collected is laboring.

In this way, and in many other ways, it is possible for those at home to assist in the work of the Lord, without having to leave home themselves or suffer any hardship in the small contribution they make.

The missionaries in the South are doing a noble work, and great success is attending their labors. They are earnest, diligent and determined, and deserve every assistance rendered them by those at home. This is a work of love and one in which all are interested; so that whether it be those who are called to go abroad or those who stay at home, we must all remember that it is God's work, and that it should be first and foremost.

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#### A SILENT MISSIONARY.

A very interesting agency for the introduction of the Gospel of Jesus Christ into the homes of the people is the "Latter-day Saints' tour from Palmyra, N. Y., to Salt Lake City," conducted by Elder Brigham H. Roberts. It consists of twenty-nine very fine stereoscopic views, with a well-written narrative of the historic places shown. It is well known that at Palmyra, N. Y., and in the states of Ohio, Missouri and Illinois, are places dear to all members of the Church of Jesus Christ of Latter-day Saints. There occurred joys and sorrows, which give them the keenest historic and sacred interest. At Salt Lake City are places of like historic and religious interest, which also show an institutional and industrial development that is of great interest to everyone. Each year many people

visit these places, making the actual trip from state to state in order to learn more fully their history. Missionaries, before and upon their missions, find in visiting the historic spots shown, an enthusiasm which strengthens them in their work. But many more are they who are unable, for various reasons, to make this trip, which would be one of the fondest accomplishments of their life. The opportunity of traveling to these places is provided by the stereographs of this tour as seen through the stereoscope. Each and every view contains a history in itself of the rise or growth of the Church.

Among the scenes shown are the old Smith homestead—scenes of the Prophet's first visions and revelations; Hill Cumorah; Kirtland Temple; Temple lot at Independence; ruins of Liberty Jail; Adam-on-di-ahmon; Nauvoo Temple; Nauvoo Mansion House; burial lot where the murdered Prophet and Patriarch were buried; four views of Carthage Jail, showing stairway ascended by the mob, room where Joseph and Hyrum were assassinated and window from which the Prophet fell; Courthouse at Carthage; pictures of Joseph Smith, Brigham Young, Joseph F. Smith, John R. Winder and Anthon H. Lund; homes of Lyman Wight, in Davis Co., Mo., and of Brigham Young, John Taylor, Lorenzo Snow and Wilford Woodruff at Nauvoo; the Temple and Tabernacle at Salt Lake City; interior of the Tabernacle, showing the great organ; Pioneer Monument; Main Street, Salt Lake City; Great Salt Lake and Pavilion at Saltair City and County Building, and other interesting pictures.

Armed with a set of these views, an Elder will have no difficulty in interesting those whom he visits, making friends and ultimately converts. Missionaries laboring in cities, and also the Sunday Schools ought to have a set. There are fifty sets at the Mission office, and while they last they will be sold for cost.

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THE ELDERS in the Mission have been supplied with copies of the *Chattanooga News*, of recent date, containing a most excellent write-up of a visit to Salt Lake City made by one of its representatives. It is greatly desired that this article shall find its way into the hands of as many people as possible, and that this might be accomplished it is suggested that the elders visit the newspapers in the localities where they are laboring and have the editors publish the article in full, if possible, or in part, at least. President Nixon, of the South Carolina Conference, has succeeded in having the article published in full in one of the leading papers in that state. We have a few more extra copies of the *Chattanooga News*, which will be sent to those desiring them for the purpose stated.

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A CORRESPONDENT desires the information whether the Prophet Joseph was shot before he fell from the window in Carthage jail

President George Q. Cannon, in the "Life of Joseph Smith," (pp. 291-492), states: "Joseph saw that there was no longer safety in the room; and thinking that he would save the life of Willard Richards if he himself should spring from the room, he turned immediately from the door, dropped his pistol and leaped into the window. Instantly two bullets pierced him from the door, and one entered his right breast from without, and he fell outward into the hands of his murderers, exclaiming: 'O Lord! My God!'"

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CIRCULAR LETTERS have been sent to all the elders in the Southern States, counseling them to be wise during the enforcement of the quarantine against yellow fever in the several states. Let them remember that one of the articles of faith of the Church is that "We believe in honoring, obeying and sustaining the law." Don't become tied up in cities where you cannot perform your labors, but get into districts where you can prosecute your duties as a messenger of salvation. Don't wear your welcome out among your friends, but be wise and prayerful in all these matters, and God will bless you in the hour you need.

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ON AUGUST 5, President Ben E. Rich returned from a two months' visit to Utah and Idaho. He brings with him greetings for the Elders from the residency of the Church. The laboring Elders have the faith and confidence of the authorities and are remembered in their prayers. Elder Rich reports extremely hot weather in the West and says the crops never looked better and every prospect points to a prosperous year for the farmers there. He expresses pleasure at once more having the privilege of resuming his missionary work and will soon be moving around in the various portions of the Mission.

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WE DESIRE the Elders to send us all newspaper extracts touching the Church, and all tracts, leaflets or other works written against us. Also we desire a copy of all songs or hymns used among the Elders or Saints which are not found in our Missionary Song Book, together with the name of the tune used.

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THE MISSION office has a number of Ready References, which will be sold at fifteen cents each or two for a quarter, postpaid. First come, first served.

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Elder I. L. Cooper, who was released last month to return home on account of sickness, writes that he reached his family on the evening of July 24, and that he is still suffering with his kidneys.



## NOTES FROM THE FIELD.

Elders C. F. Corbridge and W. A. Hatch are sick with the chills and fever at Quincy, Miss. We hope to hear of their speedy recovery.

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Elder W. R. McNeil of the Mississippi Conference has been suffering with a very bad foot, so much so that he could not stand on it. He is now getting better.

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Elders J. B. Heaton and W. D. Bocker are meeting with great success in the city of Orlando, Fla., from which the Elders were driven a few years ago. The city officials not only gave them permission to preach, but promised them protection also.

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Elder H. S. Parkinson, writing from Gadsden, Ala., July 28, says: "We have been holding five meetings each week here for the past three weeks, and much interest is being shown. We had the privilege of leading one more honest believer into the waters of baptism."

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On Sunday, July 23, the elders laboring in Jacksonville, Fla., and a number of Saints and friends, met on the bank of St. John's River, where the ordinance of baptism was performed for Harry Colby by President J. W. Golightly, after a discourse by President C. E. Ferrin on the principles of the Gospel.

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We have received reports from different parts of the Mission of Pioneer Day celebrations, and would be glad had we space to publish them. It is good to know that the Saints did not forget such an important event in the history of the Church of Jesus Christ of Latter-day Saints, and trust they will always remember it.

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President E. I. Whiting of the Georgia Conference writes: "We are going to do our best to bring Georgia up to the standard on the JOURNAL subscription list. I appreciate this messenger of truth more every day, for wherever I find it in the home of our Saints, I find them among the workers of the vineyard."

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Elders J. H. Freeman and Sylvester Broadbent have just concluded a series of thirteen meetings at Alphoretta, Ky., and on August 1 eight honest souls were led into the waters of baptism, Elder Broadbent officiating in the ordinance. The elders were unable to take part in all the meetings they were requested to hold. They have made many friends.

Elder Barker of the East Tennessee Conference, who is sick, is still quite weak, but is able to sit up part of the time. Elder Reid of the Virginia Conference, who is ill with typhoid fever, is doing as well as could possibly be expected. The prospects for his immediate recovery are very bright. The Elders and Saints throughout the Mission are requested to unite their prayers in the behalf of our sick brethren.

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"We wish to tell you how we spent the Twenty-Fourth of July. Pioneer Day," writes Elders K. Dyal and Amos Hawks. Early in the morning we gathered at the water's edge of Slate Creek, near Owingsville, Ky., and held a short meeting, speaking on the object and mode of baptism, after which we had the pleasure of baptizing four honest souls into the Church of Christ. We held three more meetings that day, and all seemed pleased. Since our spring conference six persons have been baptized, and the prospects for more are encouraging.

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Elders John R. Humphries and James R. Christenson are having great success in Shelby County, Ky. While spending the Fourth with the Saints at Peytona, Bro. Ethington prevailed on the Elders to spend a month at his home and visit among his relatives there and in the neighboring settlements. Besides holding cottage meetings, they held several street meetings in Bagdad, Wadda and Peytona, the people turning out in large crowds to hear the Gospel. The Peytona Saints accompanied them and did the singing. Two believers were baptized, and a Baptist preacher bought a Book of Mormon. The people were left hungry for the Word of God, and a successful time awaits the next elders who go in that county.

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Elder W. H. Little, laboring in the Georgia Conference, is an ex-soldier in the Confederate army, and served through the Civil War. Recently, in company with President Whiting, he visited the Confederate Soldiers' Home of Atlanta, and received a hearty welcome, the old soldiers gathering around to hear him. "After some conversation," says Elder Whiting, "they learned who we were and where we were from. Many of them were delighted to hear the Gospel, while others were filled with prejudice. We gave away all our pamphlets and could have given as many more. Many were anxious to hear us preach, but the commander refused us the use of the chapel on the ground that we were unpopular. Elder Little bore a strong and convincing testimony, warning him not to keep the Gospel from those who wanted to hear it. We created quite a little stir, for the old soldiers were everywhere reading our literature and discussing Mormonism."

President James W. Grant of the Middle Tennessee Conference, writing from White Oak, Tenn., July 28, says: "Elder Pierce and myself have met with good success in holding meetings, having held seven this week. Being close to the line in Maury County we visited the Saints in the Greenfield Bend, on Duck River. After a very successful cottage meeting, held at Bro. Joel Love's, we were invited to spend the night with Gabriel Greenfield. We went to bed at half-past ten, and to our surprise were awakened from our midnight slumber by the house burning, set on fire by miscreants who wanted to burn up the Mormon elders. We managed to save most of the things in the bedroom, but I had to go without hat or umbrella the next morning on account of it. Mr. Greenfield's wife is a member of the Church of Jesus Christ of Latter-day Saints, and they have taken care of many of our Elders. Their loss will be hard on them, and to make it worse, they had but two weeks before buried one of their little boys, Andrew Jackson Greenfield."

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#### ARRIVALS.

Elder Julian M. Cummings, of Salt Lake City, Utah, arrived in Chattanooga, July 29.

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#### APPOINTMENTS.

Elder Julian M. Cummings is appointed to labor in the Middle Tennessee Conference.

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#### TRANSFERS.

Elder Percival C. Winter has been transferred from the Ohio Conference to labor in the office at Chattanooga.

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#### RELEASES.

Elder H. G. Child is honorably released from his labors in the Ohio Conference to return home.

Elder W. R. Carroll, who has been honorably released from his labors in the Florida Conference to return home, on account of sickness, left for the West on July 31.

Elder C. A. Wright, who has been laboring in the Mission office, having charge of the purchasing department and railroad business, has been honorably released to return home.

Elder D. B. Foulger, who has had charge of the commissary department of the Mission, is honorably released to return home.

Both Elders Wright and Foulger are going to visit the Hill Cumorah, Kirtland, Independence, Nauvoo, and other historic places en route home, and we bid them Godspeed.

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#### DIED.

**BAYS**—At Gallipolis, Ohio, July 15, 1905, Sister S. Y. Bays, beloved wife of Jacob Bays, aged 59 years. The deceased was a faithful Latter-day Saint.

**HENDERSON**—At Blackpear, Ga., July 26, 1905, Sister Mary Hope Henderson, aged 28 years. Deceased was baptized a member of the Church of Jesus

Christ of Latter-day Saints Jan. 19, 1901, by Elder W. H. Staples, and has remained a faithful member ever since, doing all in her power for the work of God. She leaves a husband and three little children, and a host of relatives and friends to mourn her loss. The funeral was conducted by Elders W. R. Carroll and J. W. Staples, July 27.

FORMYDUVAL—At Excelsior, Brunswick Co., N. C., on July 19, 1905, Sister Shreleann Formyduval, at a good old age. The deceased was baptized a member of the Church of Jesus Christ of Latter-day Saints in the spring of 1898, and had been a loyal friend to the elders since the year 1890. She stood at the head of a large family, ten children, fifty-four grandchildren and eighteen great-grandchildren surviving her.

### WHENCE COMES ITS AUTHORITY?

(Continued from page 375.)

marked out by the martyred seer, has been accomplished by any of his immediate posterity. We have no doubt that at some time the nations of the earth will be blessed "through his seed," and the same will occur with the seed of others on whom similar blessings and predictions have been uttered.

When the Father and the Son appeared to the Prophet Joseph Smith they came to open and usher in the last dispensation, and the keys of the Priesthood, which were afterwards bestowed, were declared by the Lord to have been sent down out of heaven upon the heads of the Presidency and the Twelve "for the last days and the last time." The Church was fully organized that it might continue and "not be left to other people," but to prevail over every power beneath the eternal heavens. It contains the authority and influence and right to correct within itself any wrong that may occur, and to set in order everything that may be irregular. Any organization or institution set up outside of it by any person, faction, or pretended authority, is not of the Church and will run its course and perish.

The Church of Jesus Christ of Latter-day Saints set up by commandment of God on April 6, 1830, has been so far perpetuated, and cannot be affected by the death, or apostasy, or wrongdoing of any individual within the organization, but will continue and abide and prevail, and accomplish that for which its Author designed it, and will not be overcome by the powers of the world or the kingdom of darkness, but will conquer in the strength of Christ, who is at its head. And the folly of those who misrepresent it, and malign the servants of God clothed with His authority, and seek to bring division and strife and trouble to its members, will be fully made manifest, while light and truth will spread abroad and the honor and authority and power of the anointed of the Most High will be thoroughly and eternally vindicated.

*Report of Mission Conferences for Two Weeks Ending July 22, 1905.*

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour.Sub.	Deseret News Subscriptions
J. F. Bean.....	Alabama.....	15	631	336	151	186	36	1357	43	...	9	43	706	3	2	...	...	3	1
W. L. Batty.....	East Tenn.....	12	675	474	17	271	24	376	23	...	5	10	262	2	3	...	...	5	...
J. W. Golightly.....	Florida.....	16	741	851	53	252	...	588	29	3	13	36	680	7	4	...	...	3	1
E. I. Whiting.....	Georgia.....	21	1137	1282	112	428	29	1149	33	6	27	61	988	...	2	...	3	1	
G. R. Crockett.....	Kentucky.....	19	899	598	115	255	17	1041	34	4	27	75	613	8	19	...	...	6	...
J. W. Grant.....	Mid. Tenn.....	14	464	722	43	185	32	606	76	1	18	37	313	...	...	...	...	...	...
E. D. Buchanan.....	Mississippi.....	16	591	628	44	237	29	522	5	1	18	22	491	2	...	...	4	...	
L. W. Johnson.....	N. Carolina.....	19	963	388	158	312	57	1129	22	1	10	25	560	3	1	...	...	2	...
A. C. Hull.....	Ohio.....	17	1228	2322	786	610	...	2256	153	8	90	72	1539	1	...	...	12	...	
R. Ray Nixon.....	S. Carolina.....	17	928	1174	212	564	28	976	31	3	11	40	1072	6	2	...	2	2	...
C. L. Pritchett.....	Virginia.....	21	995	263	225	395	100	1956	61	4	16	19	755	1	1	...	...	...	...

**THE TWO WORDS.**

One day a harsh word, rashly said,  
Upon an evil journey sped,  
And like a sharp and cruel dart  
It pierced a fond and loving heart;  
It turned a friend into a foe,  
And ev'rywhere brought pain and woe.

A kind word followed it one day,  
Flew swiftly on its blessed way;  
It healed the wound and soothed the pain,  
And friends of old were friends again;  
It made the hate and anger cease,  
And everywhere brought joy and peace.

Oh! if we would but learn to know  
How swift and sure one word can go,  
How we would weigh, with utmost care,  
Each thought before it sought the air,  
And only speak the words that move  
Like white-winged messengers of love.

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